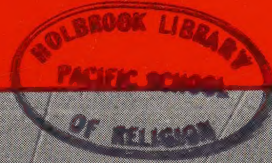


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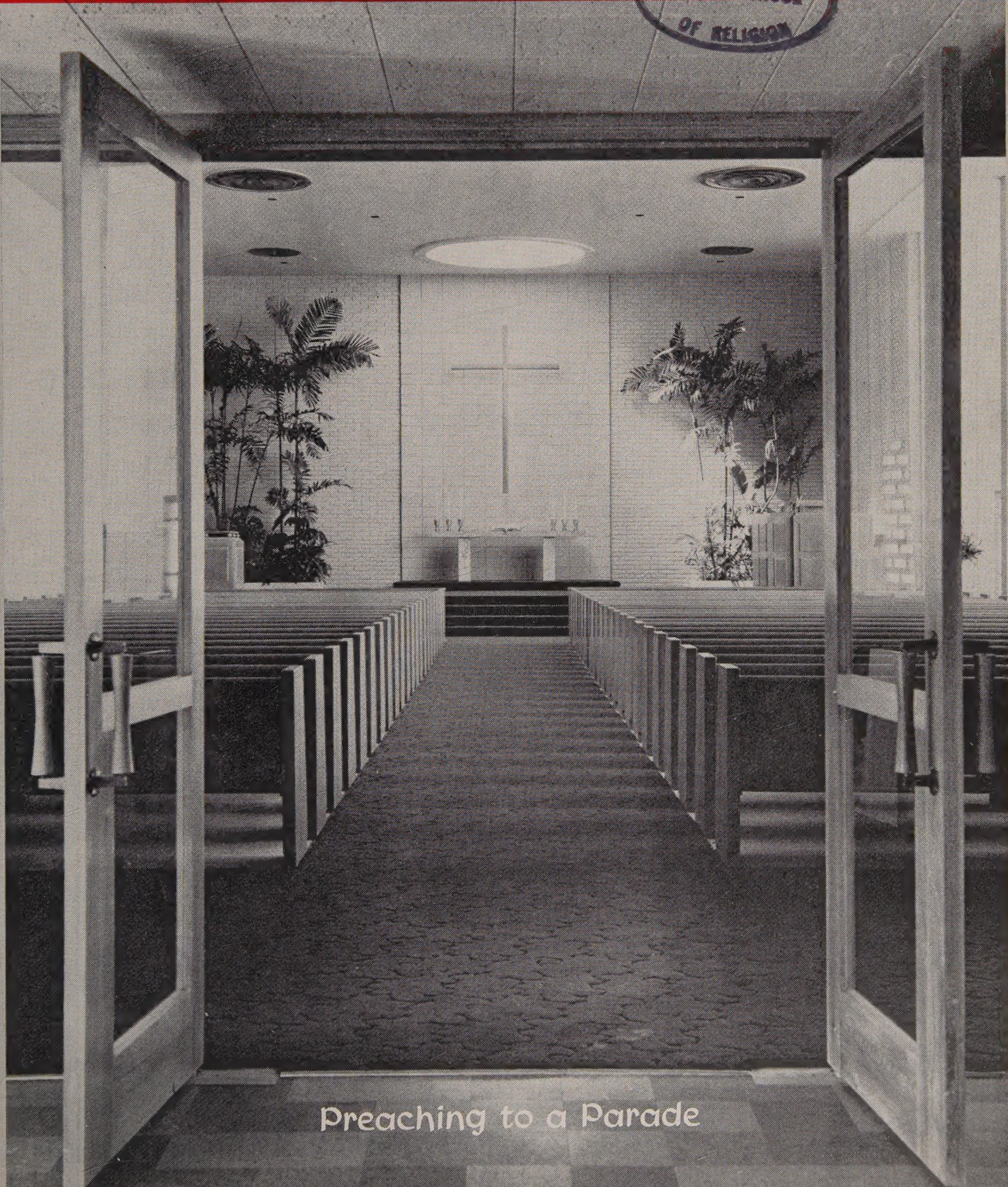


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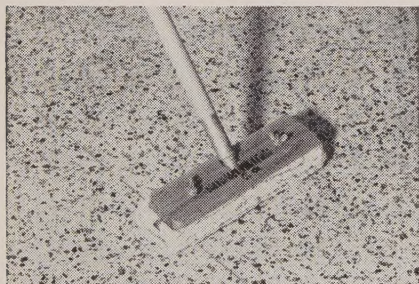
9

A black and white photograph showing the interior of a modern church. The view is from the entrance, looking down a long, carpeted aisle. On either side of the aisle are rows of wooden pews. At the far end of the aisle is an altar area with a large, simple wooden cross mounted on a light-colored brick wall. Two large potted plants are positioned on either side of the altar. The ceiling has several circular recessed lights. The entrance doors are open, and the floor outside is visible at the bottom of the frame.

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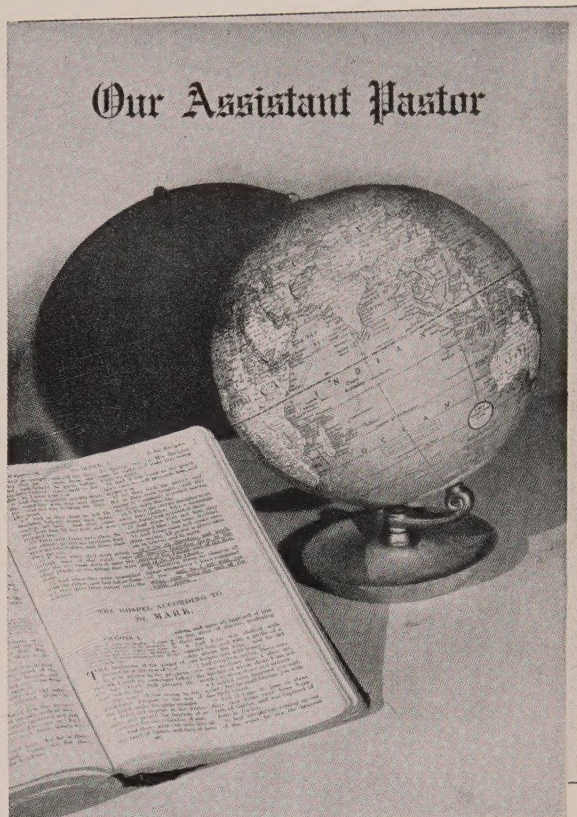
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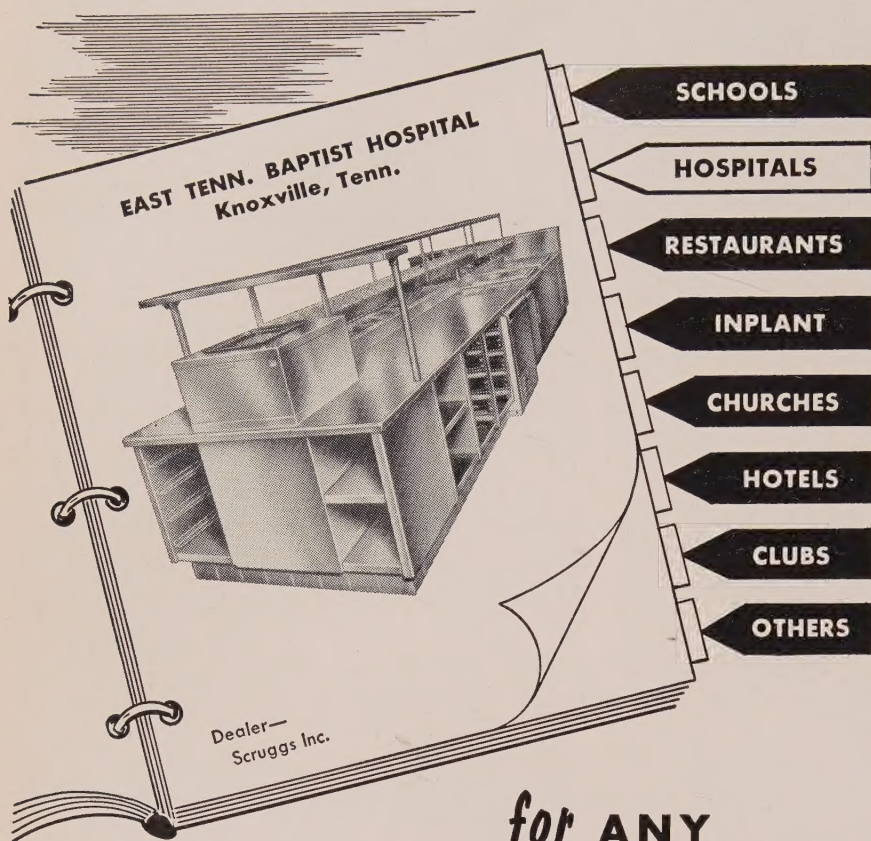
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They Say; What Say They? Let Them Say

What About Music?

Dear Sir:

The April 1958 issue of *Church Management* includes two articles about which I would like to make a few comments. Both of these articles were for the most part informative and interesting, the areas pretty well covered.

First, the article titled "Working with a Staff." While the writer accepts that this article was aimed, presumably, toward clergy plus some laity consumption, therefore was kept at a general rather than a specific level in discussion, there was an omission which to me was immediately noticeable.

Nowhere is the word "music," or the church musician and his "staff," mentioned. Going on the assumption that one of the most important facets of the worship experience is music, I wonder why the personality qualities of clergy, secretaries and janitors are the only ones of enough importance to have been singled out.

If music has any importance in the worship experience, it occurs to me that the person(s) (organist and/or choir director) in charge of the music must be considered as to his or her fitness, personality, and all the other factors which enter here.

The musician is considered only by the merest implication in the paragraphs concerning staff meetings. Unless a clergyman works privately only with musicians responsible for the music to be heard in services of worship, this musician will have no more contact than the employee commented upon in the concluding paragraphs of this article.

Both clergymen and laity might perhaps be interested to learn that a fairly constant stream of letters crosses my desk which indicate clearly how little attention all too many churches give—or are apparently willing to give—to those in charge of music in parishes. Yet notwithstanding this, it is equally apparent that parishes expect the best possible from staff musicians and choristers despite of rather than because of what should be normal personnel relations.

The second article about which I would contribute a few remarks is that concerning Immanuel Lutheran Church in Des Plaines, Illinois. My critical comments in part could be aimed at the editor, perhaps, since the pictures—in precisely the same manner as architectural journals—make no attempt to show what, if anything, has been done, musically, in a denomination which traditionally includes importantly music in its liturgical function. The only clue to the choir-organ unit is within the text on page 36 which

mentions a rear choir balcony.

From an author's standpoint, the inclusion of a description of the organ, the maker, placement, purpose, etc., would indeed be an encouraging sign. From an editor's standpoint, similar inclusion might well be so helpful to churches about to build.

This article on Immanuel Lutheran Church makes no mention as to whether the acoustical situation in the worship area, and elsewhere throughout the church plant, was given consideration. Since the acoustic properties of any worship room can, and usually does, become its most potent constructive or damning factor, this area, which is increasingly the puzzled concern of countless churches, should be included for serious consideration.

Ray Berry

Editor: The American Organist
Staten Island, New York

Prayers

Dear Sir:

Please accept my sincere thanks for the lovely gift of "Prayers of the Moment" which I received yesterday. This is a very fine booklet of prayers, and it will be fruitful to my ministry, I am sure.

R. Ernest Gordon
Topeka, Kansas

A Better Title?

Dear Sir:

I read your magazine with great interest each month and appreciate the writing of Dr. David A. McLennan. However, I am at a loss to understand how such a fine magazine and writer could possibly use the title "Priming the Preacher's Pump". Frankly, this is an insult to any one who has any consideration for fine literary expression. In the first place, I have not been able to ascertain just what the "Preacher's Pump" is, and even if I could, I would not consider "Priming this pump", the proper expression to use for intellectual stimulation.

In all seriousness, it seems to the writer that you could find a better title for so great literature.

George T. Pippin
West End Christian Church
Atlanta, Georgia

Thank You

Dear Sir:

I have been a subscriber to *Church Management* for about twenty years. I have always enjoyed reading the excellent material which is contained in every issue of *Church Management*. I want to take this opportunity, however, to compliment you on the April, 1958 issue of *Church Management* and especially on the section dealing with church administration.

Irving I. Katz
Executive Secretary
Congregation Beth-El
Detroit, Michigan



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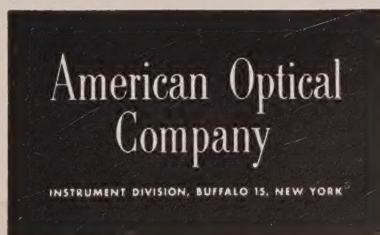
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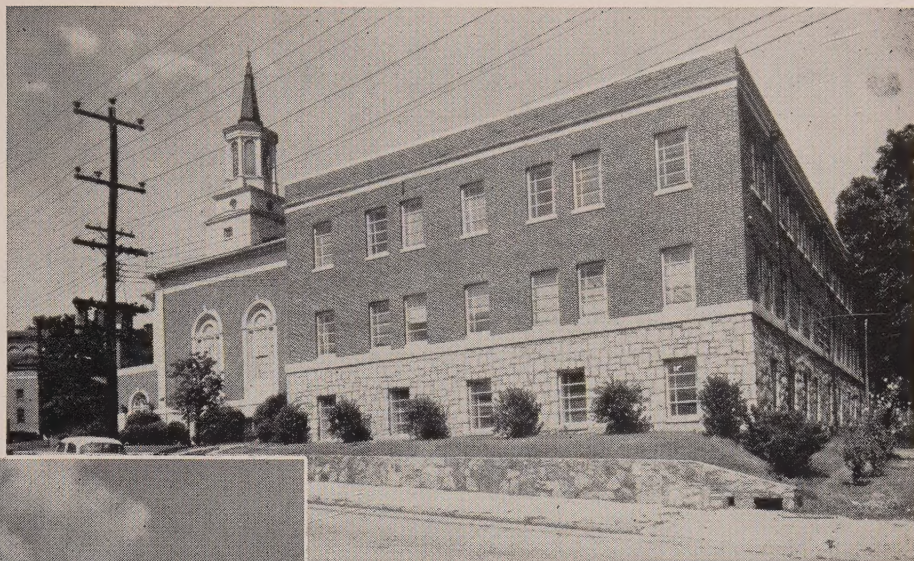
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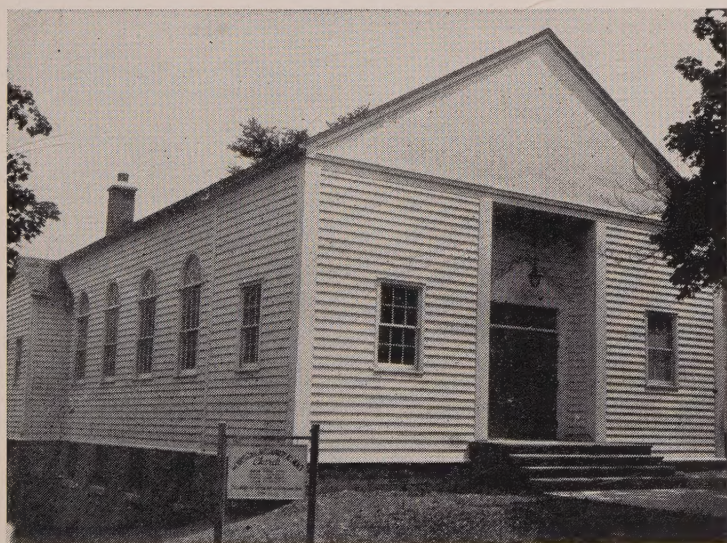
Rev. A. Frank Phibbs, Minister, Purcell Methodist Church, Charlotte, North Carolina (shown below) writes, "We have found SelecTemp heating to be economical, clean, easy to operate and quick to equalize the temperature. The individual thermostatic control simplifies our heating problems as individual rooms can be heated separately and comfortably. We heartily endorse the Iron Fireman SelecTemp heating system."



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At the left is The Christian and Missionary Alliance Church in Poughkeepsie, New York. Rev. W. E. Ackerman, Minister, reports, "When a meeting has been scheduled for a room or part of the church the SelecTemp heating system has permitted us to bring the temperature up there quickly and at a minimum of expense and effort. Merely turning up the thermostats on the required units is fantastically simple in comparison with the expensive and intricate heating systems needed with other installations."

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DCLW, Division of Christian Life and Work; DFM, Division of Foreign Missions; DHM, Division of Home Missions.

GDUCM, General Department of United Church Men; GDUCW, General Department of United Church Women.

CWS, Central Department of Church World Service; CDE, Central Department of Evangelism.

BFC, Broadcasting and Film Commission; CHE, Commission on Higher Education; CGCE, Commission on General Christian Education; CME, Commission on Missionary Education.

*ABS, American Bible Society; *ALM, American Leprosy Missions, Inc.; *CCIA, Commission of the Churches in International Affairs; *DEN, Denomination; *GCC, General Commission on Chaplain and Armed Forces Personnel; *IMC, International Missionary Council; *JICU, Japan International Christian University Foundation; *RIAL, Religion in American Life; *WCC, World Council of Churches; *WCCE, World Council of Christian Education;

(*Indicates other than National Council units).

JULY, 1958

- 2-10 * (DEN)
8th International Congregational Council
Hartford, Conn.
Congregational Christian Churches
- 6 * (DEN)
543rd Anniversary of the martyrdom of John Hus
Czech-Moravian Brethren
(DCLW)
- 6-11 United Stewardship Canvass Workshop
Asilomar, Calif.
Department of Stewardship and Benevolence
- 7-9 (CGCE)
Committee on Religion and Public Education
Chicago, Ill.
- 9-16 (CME)
Silver Bay Conference on the Christian World Mission
Silver Bay, N. Y.
- 13-17 * (WCC/WCCE)
Youth Committees
Tokyo, Japan
- 18-Aug. 1 * (WCCE)
World Institute on Christian Education
Kobe, Japan
- 20-26 (GA)
Ecumenical Institute, Southern Office
Blue Ridge, N. C.
- 21-25 (DCLW)
Tenth Annual Institute on Racial and Cultural Relations
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Chicago, Ill.
- 24 (GA)
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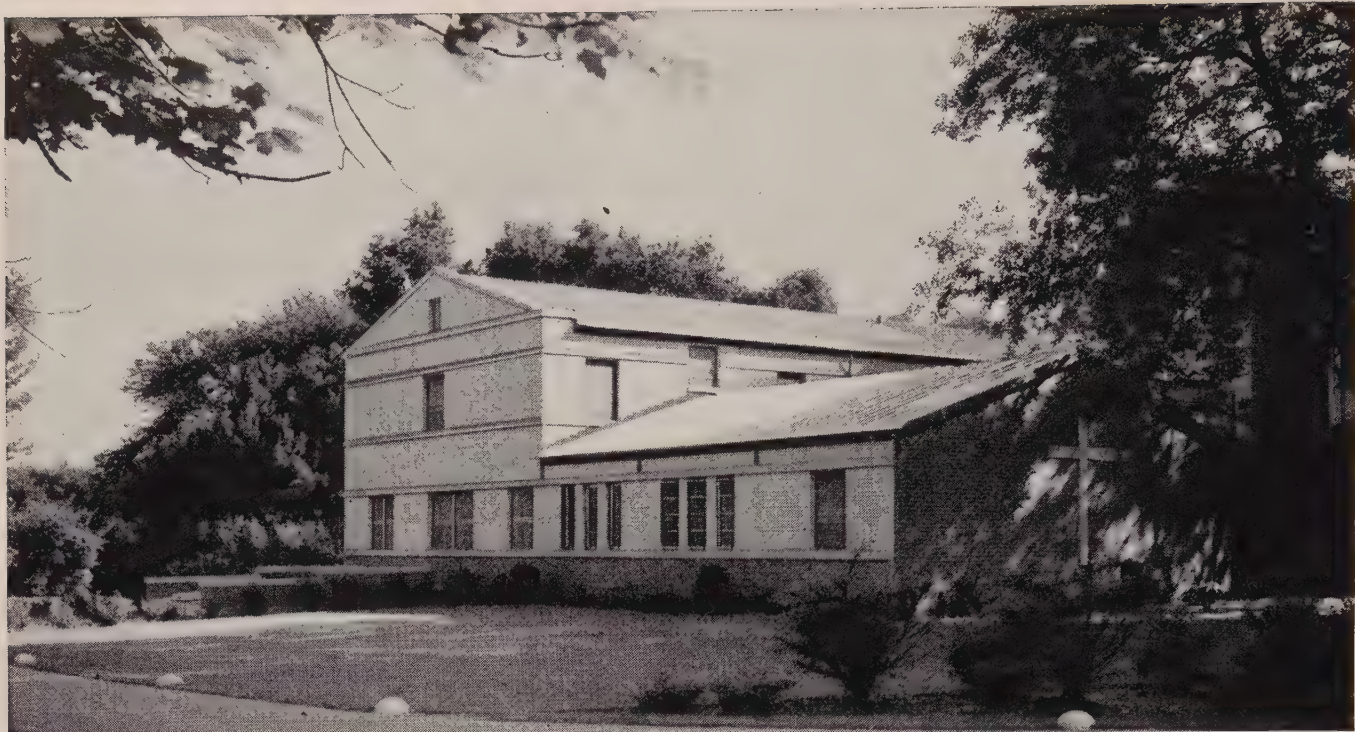
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THE PROFESSIONAL JOURNAL OF THE CHURCHES

Liquor Is the Killer

There is a monstrous killer loose on the nation's highways. He drives terror into the hearts of parents who fear his attack on their little children as they go to and from school. Cautious drivers fear him as they drive for business or pleasure. His toll in deaths is more than 20,000 per year; his toll in injuries is several times that. His name is liquor.

To oppose the sale of intoxicating beverages has not been a popular thing since prohibition days. A once vigilant church which sponsored strong temperance organizations has permitted them to grow weak under ridicule of newspaper cartoons which picture the reformer as a heartless zealot who would deny everyone a few minutes of pleasure.

But, today, things are different. Newspapers, colleges, police departments, city and state governments have been forced to recognize that liquor and gasoline may mix, but the results are not good. Temperance rallies are being replaced with studies made in universities and social groups. The emotional appeal of the evangelist has given way to the techniques of Alcoholics Anonymous. Yet to date little progress has been made in relating the drinking of liquors with the increasing toll of the highways. Politicians are cautious. The liquor interests represent much public influence. The destruction has come to a point where the governors of the states have been forced to recognize that something must be done to stop this unnecessary waste of human life. California jails drunks arrested in automobile accidents; this includes first offenders.

Governor Clyde of Utah thinks he has a solution. In 1957 the State of Utah suffered 181 fatal accidents, of which 120 were caused by drinking drivers or speeding drivers. Many of the speeding drivers, if not intoxicated, were at least influenced by recent drinks of liquor. At the present time Utah, as well as a number of other states, specifies a blood content of 0.15 percent of alcohol before a person is considered to be "under the influence of liquor." The governor is suggesting that the percentage be reduced to 0.05 percent. He has science on his side in this argument. Recent tests in Sweden, which is plagued by this same monster, have shown that a moderate drinker may become mentally impaired with a content as low as 0.035 to 0.04 percent of alcohol. A committee of the Colorado State Medical Society reports:

Resolved, that the Colorado State Medical Society go on record as favoring legislation making it

illegal to drive or try to drive a motor vehicle on the public streets or highways of the state with a blood alcohol level of 0.05 percent (by weight) or higher.

Mr. William N. Plymat of Des Moines, Iowa, and Colorado Springs, has gone after the problem in a very practical way. Since even a small alcoholic content makes the person who imbibed a social danger, he has organized an automobile insurance company which will accept only nondrinkers. Started ten years ago, this company now has nearly \$8,000,000 in assets. Nondrinkers find that their rates are less than those of companies who do not ask questions about a person's drinking habits. More recently under the leadership of Mr. Plymat, a companion company for life insurance has been organized. Here, also, favorable rates are secured because the applicants are nondrinkers.*

Since science and economics are both on the side of temperance, we would like to be able to say that the demon of the highways will soon be sent flying away. Few, at present, would be optimistic enough to prophesy that. But the situation is such that fainthearted people who have hardly dared to refuse a drink which they did not desire can take courage and speak according to their convictions. Churches and ministers who have been so cowed that they have not dared to speak out against the liquor traffic may, again, take courage and point out the effects of liquor-drinking drivers on the highways of the nation.

*Preferred Risk Mutual Insurance Company, Des Moines, Iowa, and Preferred Risk Life Insurance Company, Colorado Springs, Colorado.

Our Fantastic Buyer's Strike

At last the federal government has found out what many have known all along. People have money in the saving banks. But they are not spending it. This, we are told, is responsible for the economic recession. Persuade these families to let loose of their savings, run into debt for more automobiles and washing machines, then we will be on the road to recovery.

In other words, the nation having spent its way into the recession now is asked to spend its way out. Some of us think that the unwillingness on the part of many people to withdraw their money from the banks to buy marginal needs may be good evidence that the nation is recovering some of the common sense that it once boasted.

The buyers' strike is not an organized one. No one is



Our Cover

Union Congregational Church

West Palm Beach, Florida

Architect, Frederick Dunn, St. Louis, Missouri

standing up as a leader. No meetings are held. No cards are signed. It is just a psychological throwback to the days when thrift was considered a virtue.

The most fantastic feature of this strange strike is found in one of the greatest industries of the country, manufacturers of automobiles. No other industry throws more millions of dollars toward the real and pseudo executives, business consultants and special advisers. The conclusion of these billion-dollar experts was that the people of America were not interested in price but rather in larger and more decorative automobiles. They scoffed at the suggestion that the average family on Main Street might prefer a small, efficient car with so small an unkeep that one could own a car and still have some money left to help the kids through college.

The way out of the depression will not come by further inflation. Government billions placed in spectacular highways, public buildings, parks, dams, etc., are not the answer. These projects should be undertaken where needed, but simply spending money means more inflation. If the enormous, unrealistic expense accounts of government and business executives could be reduced, that might help. There are millions being spent in self-extravagances, liquor, dinners and entertainment for the upper froth which should go into constructive industrial production.

We do not know when the buyers' strike is going to collapse. We rather suspect that it is stronger than some think. There are certain basic realities in every age. Among these is the thought that honest toil, constructive leadership and personal consecration produce results. Action along these lines should show the way to recovery.

John Wesley was no fool. He advised the individual: "Earn all you can, save all you can, give all you can." That is not a bad policy for individuals and nations.

'They Are Not Grieved'

They drink wine in bowls and anoint themselves with the chief ointments; but they are not grieved by the afflictions of Joseph.—Amos 6:6

No prophet upbraided the sinners of his age with greater severity than did Amos as he confronted the luxury loving and pleasure drunken rich of Israel. This countryman had seen the poverty and disease of the peasants of Israel as he journeyed to the capital city. Then he faced a group, the supposed elite of the nation. Feasting and drinking, they had not thought of the distressed brothers whose prayers for help went unanswered.

It is, of course, a situation which has been paralleled in about every nation in the history of mankind. Babylon, Rome, Egypt, Russia, France, England, the United States—all of

these have seen such situations. Above the neglect, above the drunkenness and misconduct, Amos finds the greatest sin of the rich is that they have no sympathy for their suffering brothers and sisters.

We are still largely believers in the philosophy of *Fate*, so aptly portrayed by the great drama *Kismet* which makes its appearance about once in a generation. When a man is up let him play it up; when he is down let him accept his condition. We recall the simple philosophy of a rural neighbor of years ago. He had his explanation for the social distinctions of his day. He was not against class distinctions as such. One had the responsibility to adjust himself to the realities of his own situation. His two-line philosophy was often expressed. The near profanity in the lines gives good emphasis.

**The rich can ride in chaises,
but the poor can walk by Jaises.**

The words of Amos come to mind in our own age of great wealth. Milling crowds in luxurious hotels are not grieved by the blind and lame which beg at the gates, nor do they show interest in the substandard areas of the community. There are many today who are without employment. They live in an age of high prices.

"A certain amount of unemployment makes for a good economy," says the man who has a job.

Unquestionably the years of Christian culture have lessened the severity of the distinctions which so irritated Amos. But there is enough of this fatalism left in our society to justify calling attention to the word of the great social prophet quoted above.

*This makes a good footnote to the forgoing editorial: From London, England comes an Associated Press release titled "Anti-Vice Group Quits."

Anti-Vice Group Quits

LONDON, April 23 (AP)—London's anti-vice council folded up today. It said there is still plenty of vice around, but no one seems to mind.

Educational Experimental Laboratory

"Have you children in the church school?" asked the visitor from the church.

"You mean our experimental laboratory. Yes, our three children attend regularly. The oldest has fifteen years of fairly constant attendance. I call it the laboratory of the church, because in fifteen years the curriculum has been constantly an experiment. We have survived three stages of experimental progress and are now entering the fourth."

"You call it an experimental laboratory? Why?"

"Probably because I work in a laboratory myself. I am in the chemical laboratory of the Blank Tire Manufacturing

Company. I know that experimenting is essential to progress. But I also know that one cannot sell tires by describing the processes used in the improvement of tires.

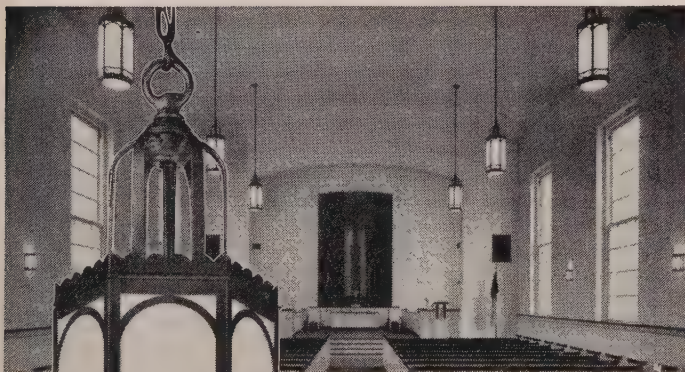
"The buyer of a tire is interested in the quality of the product. He knows that a great deal of work has gone into the tire. But the men who have the selling in charge and the buyer take the experimentation for granted. It is because our church uses the class time to study the experiments rather than the finished product that I call the church school an experimental laboratory.

"My children come home all enthused about the new type of lessons. Yet they *seem* very weak in the great convictions of the faith. They are sure that the new curriculum is better than the old, but they seem short of great affirmations. There is a lot of 'perhaps' in their convictions, but they think that the new lessons will correct that.

"I cannot object to experiments because that is my vocation. But I would hate to sell tires by publicizing the methods of the laboratory rather than the quality of the finished products. It seems to me that the classroom should be more like the salesroom. The pupil should have the finished product.

"I like the brevity of the man who wrote the first verse in the Bible. 'In the beginning God created the heaven and the earth.' Little children might find it difficult to learn all of the methods God used in creating the world. But they can understand the brief, positive statement of the book of Genesis."

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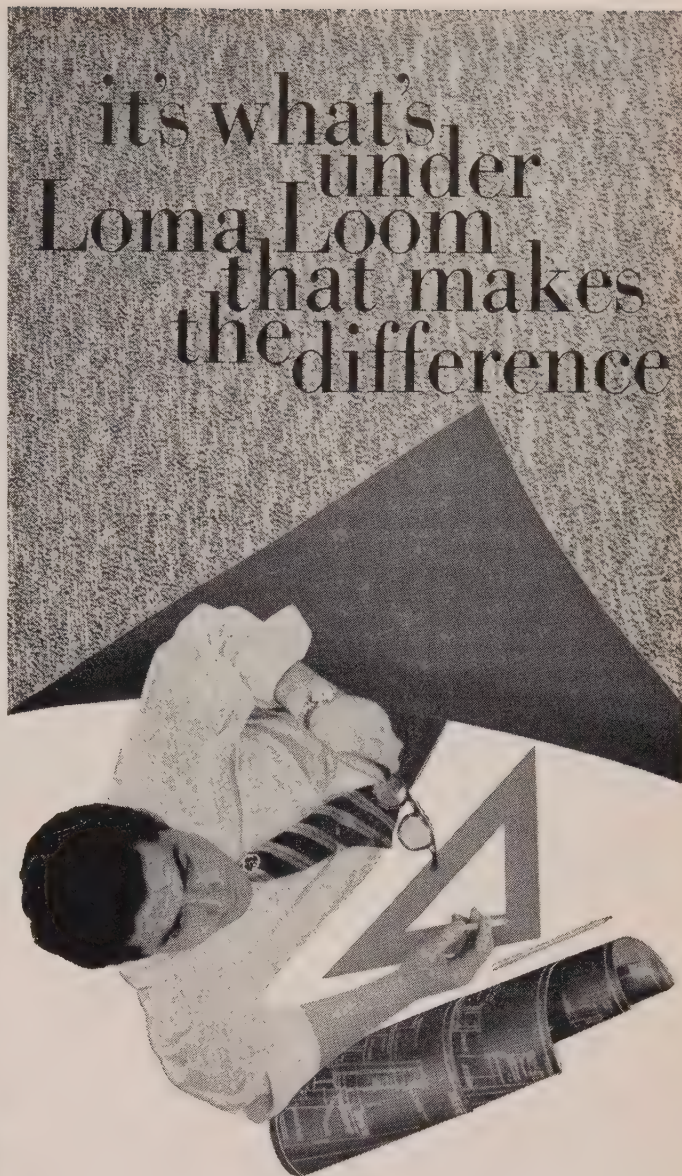
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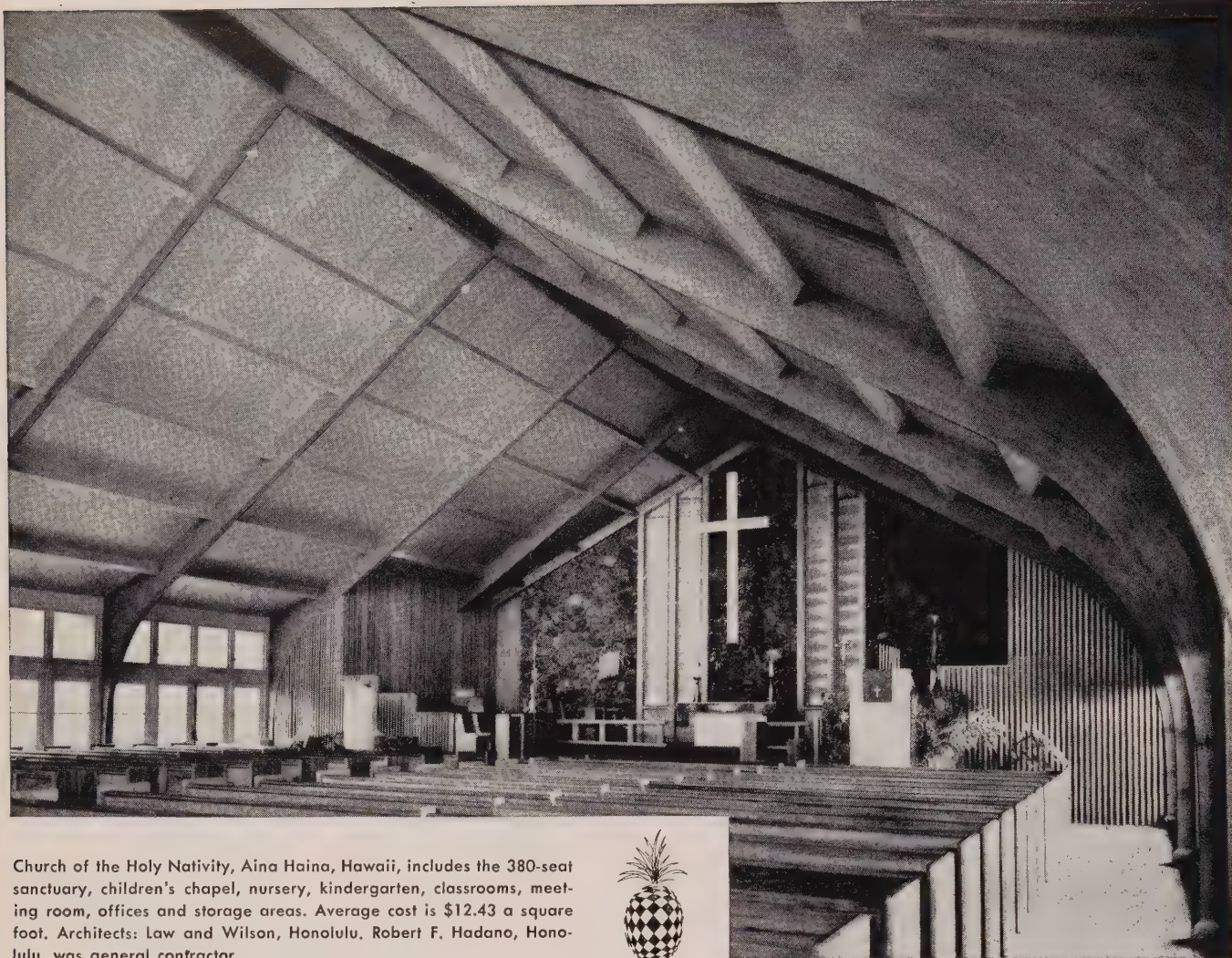
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Church of the Holy Nativity, Aina Haina, Hawaii, includes the 380-seat sanctuary, children's chapel, nursery, kindergarten, classrooms, meeting room, offices and storage areas. Average cost is \$12.43 a square foot. Architects: Law and Wilson, Honolulu. Robert F. Hadano, Honolulu, was general contractor.



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Donald F. Shaw

PREACHING to a PARADE

... He preaches to a parade of people who are confused, whose language and customs are shifting day by day, who know that they need something, but may be mistaken as to what they need, and he himself shares in their rootlessness insofar as he is a man among men and subject to the influence of the culture which he seeks to transform.

All religious and theological conversation should be an attempt to wed the timely to the timeless—to discover the eternal amid the ebb and flow, the ceaseless change which characterizes life. To be religious is to have an ultimate concern—that is, to attach oneself to a principle beyond all others. And to be human is to live in a world of movement, of change.

Every Christian preacher must therefore understand insofar as he can the relationship between the timeless and the timely, for it is his task to bring about continually an interplay between time and eternity in the mind of his auditor, to bridge the gap, to establish lines of communication, to inform and enlighten. To do this, he must be thoroughly conversant with both the immutable and the shifting scene. This is manifestly impossible in an absolute sense. His mind is limited. He can neither comprehend in its entirety the mind of God, nor can he encompass totally all human knowledge—past, present and future. But in equal emphasis as a mediator, he must strive both to discover the will of God and to be conversant with contemporary culture. For it is as surely futile and selfish to dwell only upon the mind of God without relating it to the world as it is to deny that God exists, living only to oneself.

There have been ages when it was relatively simple to determine the trends of life, when it was possible to speak the same language in youth and age, when one generation could communicate with another. It was therefore possible for the preacher to concentrate much of his time in study upon wholly Biblical and classical subjects without losing command of

contemporary language and thought patterns which would make his message relevant. But the modern preacher is caught firmly upon the horns of a dilemma which scarcely scratched his forebears. Though he may ground himself thoroughly in Biblical theology, church history and systematic theology at the beginning of his ministry, he may soon find himself without sufficient understanding of the influences which play upon his people to communicate his own understanding of the eternal to them. He may concentrate then upon the surrounding culture and neglect the eternal, or he may persist in his classic studies only to find that he cannot be understood. Add to this the mechanical fact that the minister is expected to run a complex organization, be an errand boy and a peripatetic symbol of community respectability with an invocation here and a benediction there. He seems to have time for penetration into neither the timeless nor the timely, and is tempted to slither around on the surface of both the mind of God and the minds of men.

The Parade

As an agent of God, the preacher must speak the language of men. But the language of men is rapidly changing. True in the literal or obvious sense that words have changing meanings, it is true in a deeper sense that the very presuppositions by which men guide their destinies are shifting so that what currently seems to be a correct statement about the condition of modern society may be obsolete within a very few years. The modern minister is preaching to a parade. It is not a steadily moving parade decorously proceeding to-

ward eternity, but rather a rapidly accelerating one in which the forward part finds the latter portions tumbling in upon it.

Consider some of the external symbols of this acceleration. Certain discoveries in the past century and a half have radically altered the patterns of life. The use of steam permitted the development of the railroad. It was not until three-quarters of a century later that the next major discovery in transportation, the internal combustion engine, made possible the automobile and the airplane. Less than a half century after that comes the jet, and less than a quarter of a century later atomic power promises another revolutionary change. That is not arithmetic progression; it is geometric. Or look at the progression in communication from the telegraph to the telephone to radio to television. Television, with its invasion of the home and the fields of entertainment, instruction and propaganda, has perhaps done more in ten years to change the basic pattern of life in America than any single development in its history. Twenty years ago the television cameras at the New York World's Fair were a curiosity; Buck Rogers was fantastic. Now we make a political issue out of a failure to launch a moon. People don't show wonder and awe at the miracles of science—they fume about the slowness of scientists to produce new wonders, which actually become commonplace.

A Rootless Generation

What this acceleration has done to the deeper levels of cultural development it is impossible to determine. We are well aware that we are a rootless generation.

CHURCH BUSINESS ADMINISTRATORS TO MEET

The 1958 meeting of the National Association of Church Business Managers will meet in the Montview Boulevard Presbyterian Church, Denver, Colorado on Tuesday, Wednesday and Thursday, July 8, 9 and 10.

While the meeting is planned primarily for members of the association the committee will welcome others who have a special interest in this field. This could include representatives of churches which are considering the addition of business managers to their staffs, interested and qualified laymen who feel they would like to enter this new profession, representatives of seminaries and denominational bodies who wish to appraise the movement, and members of the press.

Information regarding registration and hotel accommodations may be secured by writing to Mr. Donald E. Fancher, Montview Boulevard Presbyterian Church, 1980 Dahlia Street, Denver, Colorado.

Our new suburbs find people pressured into social adjustment and desire for acceptance simply because their ties with tradition and with past certainties are severed. It is a curious thing that the pressure to conform is stronger in a society which is on the move than in a stable society which has a solid weight of tradition. Therefore at the same time that change is in the process of acceleration, the well-springs of creativity and development and true progress are being dried up. Social pressure is of all forces the most imprisoning. People become more dependent upon things and upon group activity as the basis for their security and assurance, than upon individual initiative, concern and independence. This is a basic cultural fact, and it must be reckoned with.

The preacher who refuses to admit that his people by and large are being more influenced by material and community factors than by his prophetic message does not know them. He who is fooled into thinking that what many say about matters of the spirit is the thing that they actually live by is naive. This is not to accuse people of outright hypocrisy as much as to point out their confusion. They really want certainty, to live by the spirit, to live above economic law. But their rootlessness, their sense of unreality about eternal matters, leads them into the paradoxical position in which they want to live by one law, but actually live by another. This is, of course, a reason for the underlying tension which permeates so much of modern life. We are idealists in theory, and positivists in practice. We reflect rather than create; we are mirror-like rather than original.

Stepping into this shifting and uncertain scene, the church has capitalized upon rootlessness. It is well known to great numbers of people that the best way to find friends and to engage in common ventures after a move is to affiliate with a church and its various appendages. This is primarily a sociological factor, not a re-

ligious factor, and it must be recognized as such. It is part and parcel with the need for "belongingness," acceptance and the satisfaction which comes with associating with something "good." (These, of course, have their religious overtones, though to assume that these aims are identical with religion is dangerously false.) In a situation such as this the church needs to be quite wary. On the one hand it must not crawl into a hole, only permitting those activities which it designates as specifically "religious." It may lose contact with the age and become irrelevant. On the other hand it must not permit itself to be fooled into thinking that popularity or even the sincere expressions of confused minds are the measure of its worth.

Nor can its ministry accept as definitive what the laity want it to preach about. This is a dangerous area. What people need is not always what they think they need. Yet if they are given a steady diet of what may be true and what they actually need, they may not listen. The preacher cannot in conscience be a mirror, yet he also must be heard. Add to this the fact that he is not always right, that he may misjudge both the eternal which he desires to communicate and the timely by which he communicates, and you have a picture of his problem. He preaches to a parade of people who are confused, whose language and customs are shifting day by day, who know that they need something, but may be mistaken as to what they need, and he himself shares in their rootlessness insofar as he is a man among men and subject to the influence of the culture which he seeks to transform.

Temptations

He is of all men tempted—tempted to let statistics satisfy him, tempted to think that his message is being received, and more importantly, acted upon, tempted to think of himself more highly than he

ought to think, tempted to temper his message in the face of popular pressure, tempted to accept social and financial security for himself as a worthy ultimate goal, even while proclaiming that the ultimate security lies in God.

Even when he rejects these temptations as unworthy of the man of God, he finds it difficult to keep up with the parade. He cannot possibly keep pace with all human knowledge. He cannot personally experience the sensations of his people, for though he is a man, his commitment has set him apart from the man to whom he ministers. Each and every experience is and must be interpreted through the eyes of one whose commitment necessarily is not alone quantitatively, but also qualitatively different.

Moreover, he must always remember that no matter how well he approaches the ideal presentation of the eternal to the timely, no matter how well he preaches to the parade with understanding and compassion and insight, his message may be largely rejected, if not expressly, at least by silence. Were he perfect in his comprehension of both the timeless and the timely, this does not mean that his message would be accepted. It is something of a comfort to the modern minister to know that Jesus faced the same problem. Far from being accepted, he was violently rejected, even though he knew as no other his heavenly Father and also "what was in men."

The prophet must never lose sight of the fact that those who judge him should not control what he has to say. If he spends a disproportionate amount of his time trying to please his hearers in the hope that his message will be received favorably, he may be found pleasing men rather than God. He must further remember that his very timeliness is the thing that causes many to reject his message. He may strike much too near to the selfishness and complacency of his people. If he is not content to conform to the manners and mores of the community, he must be prepared to meet some sort of rebuff.

I suspect that practically all young ministers have to learn this lesson. They are fired by enthusiasm in their seminary training. They learn new techniques. They want to correct the sins of their fathers and present the gospel with greater relevancy, and run their churches with greater wisdom. Sooner or later, if they have any insight, they begin to recognize that just because they present the gospel and present it well, that fact is no guarantee that people will accept it and its implications.

Commitment and Its Implications

One brief word about this latter. People make a commitment of some sort when they join the church. This is true in both

(turn to page 31)

Our Selfish Boom in Local Budgets

In 1956, fifty Protestant bodies in the United States reporting through the National Council yearbook gave a record-breaking \$1,842,592,260. for congregational and benevolence expenses. On top of this, in 1957, churches of all groups in America erected \$868,000,000 worth of new construction, another record-breaking figure. Since this figure does not include interest on loans and much new equipment, the amount would really be well over one billion.

Lest we crow too quickly, let's look at the United States Chamber of Commerce report on money spent legally at race tracks in 1957—over \$2,700,000,000. Illegal betting takes an unknown amount, but it is well up in the hundreds of millions. And it is almost boring to recall that we spend several times more for whiskey, wine, beer, and tobacco than we do for all religious purposes combined.

My own denomination spent a lot of this church money—not enough, but quite a bit. We have over 5,000 churches. In 1957, some 2,500 of these gave over \$29,000,000 for new construction alone. Comparable figures can be gotten from any denomination's yearbook.

Now no honest observer can say these new buildings aren't long overdue. Practically no new church construction took place from 1929 to 1946, a period of tremendous population boost.

Many Sunday school buildings are overcrowded before their dedication dates, with classes still meeting in the furnace room, parsonage kitchen and choir balcony. If there is any criticism of our rate of church building it might be that we are still years behind.

Nor can we say that church budgets are too large or that ministers, Christian education directors, church secretaries, janitors, or assistant pastors are grossly overpaid. They still lag far behind in national salary increases from 1940 to 1958.

What is disturbing is the increasing disproportion of church budgets as we look at the local expenses and missionary giving. The very word expense so frequently applied to our local bills denotes a necessary, must feeling. The preacher must be paid. The coal, gas, or oil bill cannot go too long. The insurance policy mustn't lapse. All these things are expenses.

But the home and foreign mission askings—those pesky quotas from New York or Nashville or Indianapolis—we do our best with them but . . .

As one worker in the vineyard whose



church is now planning a dedication service for our new Sunday school building, I am disturbed that in 1955 forty Protestant bodies in the National Council yearbook gave \$1.96 per capita for foreign missions, but in 1956 dropped down to \$1.84, a loss of over six percent. These same forty denominations increased their local expense giving from \$39.95 to \$43.44, a gain of over eight percent.

When we cut foreign missions we cut a badly needed scholarship for an African boy, or leave out a new wing in a hospital in India, or stop a long planned evangelistic advance in Brazil. Measured in terms of extending the gospel, a six percent cut in foreign missions is a terrible tragedy.

Remember that this cut comes at a time of great world-wide population increase. It comes when vast new areas in Africa, Latin America, and Asia, under native leadership, need our financial backing.

We may rationalize that Point Four and the United Nations are doing some of the social service work that missions have formerly done alone. There are still more hungry, diseased, and poorly housed millions that all the church and government groups can succor.

This mission cut comes while we glory in our new church architecture, our beautiful, lush church carpeting competing with that of the finest hotels, and our foam rubber seats which remove all discomfort during those long eighteen-minute sermons on "How to Attain Self-adjustment."

Mr. Hodges is minister of the Emmanuel Congregational Church, Watertown, New York.

This mission cut comes while Russia pours more and more money and men into their propaganda machine. They have stolen from us that missionary hymn which commands, "Give of your sons to tell the message glorious . . . give of your gold to speed them on their way."

What the great Methodist Bishop Newell S. Booth wrote of Africa back in 1945 in *The Cross over Africa* (Friendship Press) applies with even greater urgency today and to many missionary areas abroad:

The only real hindrance that now prevents Christianity from becoming the accepted religion of nearly all the people below the Sahara is to be found in the fact that not enough workers and not enough funds have been made available by the world Christian missions to meet the opportunity in Africa.

Perhaps we are in a period akin in some ways, religiously, to the cathedral building boom period in Europe centuries ago. Martin Luther visited Rome while Saint Peter's was being built. Instead of magnificence he saw the greed and corruption underneath. Do our bigger and bigger budgets hide a selfishness which takes away twelve cents from foreign missions and tacks on \$3.49 to local expenses in a single year?

What would Martin Luther say of a prosperous, highly-touted suburban community church which averages \$15,000 per family income and finds a \$5,000 powder room necessary for brides to primp in, but adopts a mission quota of \$1,800 per year, of which twenty percent goes for foreign missions?

Or here is a church in California which puts up a \$300,000 structure and settles back to a \$3,500 benevolence budget. It can be argued quite truthfully that many churches which bestir themselves enough to put up a building also increase their local and benevolence budgets at the same time. This is true. A congregation struggling with a big building debt has far more excuse for a low mission budget than one with adequate space, all bills paid, and nothing to worry about.

Like sheep, we have all gone astray. We are all guilty of gross selfishness in our church budgets. We have all committed split-level living and split-level giving.

The answer is not to stop new church construction until we've caught up in

missions. For we need these buildings. We must have them.

The answer lies first in increased giving through the regular mission channels. This will catch the churches not involved in building projects. We will say little about this approach, but will turn to an opportunity of unprecedented magnitude involving churches with construction programs.

This opportunity, briefly, is the chance to convert the big capital fund debts, as they are paid off, into similar obligations to a well formulated missionary program.

Here is Church X. By 1959 it will complete its \$50,000 a year debt retirement program, barring a worse recession.

What will happen to this \$50,000 each year? It will go back into the ordinary expenses of the member families—food, cars, movies, bowling, vacations, a bigger outboard motor, a new TV set. This tragic lapse is happening with almost every church mortgage-burning ceremony. "Now we can settle back and relax. Our debt to God is paid. Soul, take thine ease."

With the postwar prosperity churches are paying off loans faster—in four to eight years instead of the old twenty to forty period. High interest rates help push the repayment rate, also.

Within four to eight years, say in 1964, American churches will be burning well over a half billion dollars' worth of

mortgage papers. And so every year. What are we doing to divert these funds to starving mission fields?

Precious little. One church I know plans to route the \$100,000 a year debt now being paid off into a well planned missionary program. Its plans for using this money will be as carefully worked out and as enthusiastically presented and promoted as was their original fund drive. Members will simply be asked to continue their weekly payments.

Mission boards, pressed by immediate necessity, have been too lax in challenging churches along this line. They have pressed for small percentage increases, mere piti-ances, instead of going to the wealthy Main Street church which will complete its lovely building in 1960 and saying:

Look, your payments on the loan are now \$50,000 per year. For \$40,000 per year for the next ten years you can build a dormitory and library for this seminary in the Philippines. You can bring ten top-notch leaders from critical areas in Africa and make them men of great moment in their generation. You can furnish ten all-expense scholarships to needy theological students in Latin America, literally starved for liberal Protestant leaders. You can buy complete visual aid equipment for fifty missionaries. You can equip an operating room in our denomination's hospital in India. You can bring a missionary doctor home for a two-year period of rest and study. You can send two professors from your state agricultural extension service to work for a year in our understaffed agricultural college in Africa. All this and more can be done if your people will continue their building pledges at only four-fifths of their old rate.

Many churches would refuse. Many would adopt programs far beneath the level of their capability.

But many would accept—for Americans love big projects. They like to be put on the spot and work their way out. They dislike puny challenges. They glory in doing something which may, but cannot, defeat them.

Now is the time for our mission boards to sit down with our overseas friends and work out a program equal to the pressing needs of 1958, and then go to local churches with carefully devised and varied parts of this program, all a part of a master plan, and say, "This is your part."

Money is not the whole answer. It is only an essential part of the answer. It is there waiting in the pockets of people who have demonstrated that they will give if asked properly and in big fashion.

The House by the Side of the Road

The perennial tourists who haunt Tilton, New Hampshire, and pass an ample, white-painted old farmhouse with typical New England setting, orchard and shade trees, little dream of the great romance of the place. They pass this friendly structure, almost in the road itself, astride a lordly hill, and seldom think of an earlier day. For up the hill-road, then rough and dusty, ventured a travel-worn and exhausted wayfarer.

This particular man, an enthusiastic traveler, during one of his occasional journeys through New England paused at the top of a long hill to this same farmhouse. It was then much in need of a good coat of white lead. Near one side was a queerly constructed signpost finger, pointing to a well worn, green-fringed path and a sign, "Come in and help yourself."

Following the path the traveler discovered in the side of an emerald bank a spring of ice-cold water into which a barrel had been sunk. Above it was suspended an old-fashioned gourd dipper.

After drinking, long and thirstily, he observed on a crude bench nearby a basket of red-cheeked apples and another prominent sign, "Help yourself."

With a sharp nose for a story the traveler approached a large, wieldy farmhouse doorway. He entered the old structure—he could fairly smell the rime and age of the place—to meet a childless couple in a condition close to poverty. He praised the white-haired residents for the invitation to drink and to eat the best.

"We have little of the wherewithal of life to give the strangers who pass," owned the genial, smiling gentleman with music in his voice, as his wife nodded assent. "But we give what we have, as the good Lord provides."

"As the good Lord provides?" echoed the traveler.

"Yes, my friend," replied the old gentleman. "From the time of the ripening of the first plum to the harvesting of the last Baldwin apple, we have a supply of whatever fruit happens to be in season in that old wicker basket beside the spring."

"We want folks to pause and refresh themselves a minute," added the sweet-faced woman. "It is a long hill and there are real distances between farmhouses. We cannot do very much; but we can add our mite to the world's need. We've always been able to do that, haven't we?" The old lady's eyes mingled with the shining eyes of her husband. He smiled approval.

As the rested and refreshed traveler continued on his lonely, thoughtful way through the hills of New Hampshire, he found some brave, singing lines entrancing him; they took form and color as he proceeded.

Let me live in my house by the
side of the road,
Where the race of men go by;
They are good, they are bad, they
are weak, they are strong,
Wise, foolish, so am I;
Then why should I sit in the
scorner's seat,
Or hurl the cynic's ban;
Let me live in my house by the
side of the road
And be a friend to man.

The cool waters of that New Hampshire hill, the fragrant, humble wicker baskets of fruit have ministered to the strength and refreshment of the world for many long, dusty decades.

Philip Jerome Cleveland



On a Pilgrimage to Jerusalem

John Oman Ballard

The Middle East is inherently a fascinating place, and the present political instability of that part of the world does not detract from that fascination; if anything, it adds spice. Accordingly it was, much as anything else in the first instance, a simple desire to visit a part of the Middle East I had not yet seen which prompted my visit to Jerusalem. The prospect of living in a city divided between Jew and Arab and seeing the problems caused by the partition of Palestine was a further inducement. What I sought I saw, and more. I saw a city divided by twin walls manned by sharpshooters. I sat in a dusty little hotel sipping arrack while listening to some highly contradictory outpourings from an Arab nationalist. In company with an Anglican clergyman I was shut inside the walled city when, at 10:00 P.M., the Damascus Gate by the Israeli border was rather cursorily shut in our faces. Add time spent in wandering about an ancient city packed with all the glamor, smells and flies of the once mysterious East, and the ingredients of an interesting and exciting holiday are present.

In Jerusalem, however, the normal stuff of a travel holiday and of current political problems pales into relative insignificance beside the eternal facts of Christ's life, crucifixion and resurrection. This is a sentiment which may seem trite in an ecclesiastical publication, but it is no less true. To climb the Mount of Olives and see across the valley the view of a golden city over which Christ wept, to walk on the pavements of the Roman Antonia Palace, where Christ was tried, and to climb the steps from the pool of Siloam to the house of Caiaphas bring much closer the message of the gospels.

Diversity and Unity

The Church of the Holy Sepulchre, built over the traditional site of the crucifixion, is primarily Greek Orthodox. The Latins (as the Roman Catholics are known in Jerusalem), the Armenians and the Syrians each have their own chapels in

the building. The Copts have a separate building adjoining the main church, and Anglican clergymen may celebrate holy communion in a tiny Greek Orthodox chapel on the roof of the Church of the Holy Sepulchre. This diversity has offended many, and some have found the forms of service hard to appreciate. I have heard it suggested that the system draws attention to the divisions of the church, but for me the effect was the opposite. It seems a wonderful thing that *prima facie* incompatible denominations can so arrange their affairs that so many men may come to the holiest places of Christendom and worship in the manner to which they have become accustomed. Indeed to visit the services of the different denominations is an essential part of a visit to the holy places; the haunting cadences of the Russian Orthodox liturgy which I heard sung in a convent on the Mount of Olives ring in my ears still.

Calvary

There are many Protestants who challenge the claim that the Church of the Holy Sepulchre stands over the very site of Calvary. These people prefer an alternative site outside the Damascus Gate to the north of the city. This place is sometimes known as Gordon's Calvary after the General Gordon who was killed at Khartoum during the last century and who was one of the early protagonists of the authenticity of this site. In considering the rival claims one must not be diverted too much by a familiar hymn about "a green hill without a city wall." The hills around Jerusalem are not green and the walls surrounding Jerusalem today do not follow the same course as those standing at the time of Christ. Manifestly the Church of the Holy Sepulchre is within the existing city walls and Gordon's Calvary is outside; but those walls were constructed by the Ottoman Sultan Suleiman the Magnificent in the sixteenth century when Henry VIII was king of England. Archae-

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ologists are generally agreed that at the time of the crucifixion the small hill on which the Church of the Holy Sepulchre stands was outside the city walls. It would be impossible to deal satisfactorily with all the evidence produced in favor of each site in this article—nor would I presume to do so; but the Holy Sepulchre Church has always been believed to stand on the true site since the time when the Roman Empire became Christian under Constantine. A good deal of positive evidence needs to be forthcoming to rebut a tradition which existed so soon after the death of the Master. On the other hand no visitor should omit seeing Gordon's Calvary, for there the ancient Jewish tombs are as they were two thousand years ago and this certainly does not apply to those under the Church of the Holy Sepulchre.

The Dome of the Rock

Architecturally Jerusalem is possibly not as fine as certain parts of Western Europe. But it does possess some wonderful buildings. The first Muslim invaders came to Palestine in the seventh century and they built their mosque on the site of the old Jewish temple directly over the rock on which the sacrifices had been performed in Old Testament times. This mosque is a superb building. The exterior walls are covered with blue and white porcelain tiles, and inside it is a riot of color from the top of the gilded dome past the sparkling stained glass windows to the Turkish carpets on the floor. Nearby is another rather less colorful mosque which received unhappy notoriety when King Abdullah of Jordan was assassinated in its entrance. The Crusaders also built churches in their own pattern where austerity and simplicity combine with perfect proportions to provide exquisite peace and beauty. The visitor to Jerusalem will, however, be shown a number of not very impressive Latin churches built during the last hundred years over sites which are believed to have been particularly associated with the life of Jesus.

The most incongruously pleasing of the

modern churches are, however, those built in the architectural style of the homeland of the church concerned. Predominant among these is a Russian convent on the slopes of the Mount of Olives constructed by the Tsar Alexander III on the pattern of the Kremlin, and a very Germanic Lutheran church built by Kaiser Wilhelm II. In this field the Anglican church comes into its own. The collegiate church of Saint George stands in a court containing the residences of the archbishop and clergy round a cloistered courtyard exactly like a Cambridge college. Likewise the Presbyterian church, on the Israeli side of the city, is uncompromisingly Scottish.

Consideration of the churches of Jerusalem must not obscure the fact that the whole of the old city is now in a Muslim state. The old Arab Jerusalem lies cheek by jowl with Christian churches within

the walls. Here no cars may pass down the little narrow passages that pass for streets. From open boothed shops on either side come all the perfumes of Arabia mingling with other scents not nearly so pleasant. Delicious Eastern sweetmeats are sold at one shop, olive wood is carved at another, and tourist bric-a-brac is combined with rosaries, ikons and prayer books at a third. Down the streets swagger the colorful soldiers of King Hussein's Arab Legion, mingling with countrymen dressed as was the custom at the time of Jesus, Christian clerics in a quite bewildering diversity of garb, and the odd tourist besieged by the inevitable crowd of small boys.

Jerusalem is a city that is intensely alive. It is a city where East has met West, yet where East is divided from West by the walls and barbed wire of the armistice

line. No Jew can set foot in the old city to wail at the wailing wall, to cross to the Hebrew university, or, if he be a convert, to visit the Church of the Anglican Mission to the Jews. To an Arab, however, these deprivations are very insignificant by comparison with the loss of his kind of vast tracts of agricultural land.

There can be no doubt that a visit to Jerusalem in 1958 provides an exciting and stimulating holiday. In a city divided against itself political confusion is at least as great as when Pontius Pilate governed from the Antonia Castle. It is not unfair to suggest that such confusion has never been long absent during the intervening centuries. The peace and certainty of the message of Jesus stands out in such contrast to the circumstances of the land from which that message came.

Millicent Tralle

Stop That Man!

How do you tell a beloved pastor his sermons are too long?

When I told a former pastor, whose secretary I was, he agreed, adding that a too-long sermon usually is the result of a too-short preparation. But he kept right on preaching until the 30-minute recording tape ran out and I had to make up the conclusion of his sermon for mimeographed copies. He couldn't remember from his notes, and I couldn't from my state of semi-stupor at that point.

Of all good sermons I've heard, the best ran only twenty minutes. Dr. Bob Goodrich returned to a Methodist pulpit here in El Paso, Texas as guest preacher several years ago. His topic, "One Step at a Time." His sermon—so clear and concise, I could make an outline of it right now.

The majority of other sermons, even the most inspiring, remain a kaleidoscope clouded with fatigue and nervous irritation. I *like* sermons, and was brought up at the foot of the pulpit listening to every one preached there. But other worshippers agree that a too-long sermon defeats its purpose. We can give our complete attention for ten minutes, reasonably receptive attention for twenty. After that, the preacher might as well send postcards saying, "Having a wonderful time. Wish you were here."

What is there about a pulpit that encourages verbosity unlimited? It must be the pulpit itself, because I stood in one to teach combined women's classes one Sunday morning and talked for forty minutes. Our pastor virtually had to run me out to start the worship service. Here was this lovely pulpit, so firmly anchored. There were the attentive faces, dutifully uplifted, their owners chained to the pews

until I chose to free them. The dream of a Parsonage Brat come true—without the preacher's wife to flag me down!

The most successful speech I ever made lasted exactly seven and a half minutes. It was one of those It-Could-Happen-Here type of speeches on brotherhood, carefully prepared, dramatically presented. Nothing was left out, nothing superfluous put in. The president had allotted me twenty minutes, but these were business women with jobs to get back to and so was I.

Preachers are not business men and Sunday is not a working day for the congregation, but why can't worship services be limited to an hour? Church pews become mighty hard after that. The first half-hour or forty minutes, we rise and sit, we sing and are sung to, we pray and are prayed for, we read the scriptures and hear them read. This variety of forms of worship holds our interest and moves our hearts. Then we sit and listen and sit—and *sit*, until the closing invitation hymn is all but drowned out by the creaking of stiff joints.

While preachers are not business men, many of them study public speaking. They learn the importance of timing. Good timing, the priceless ingredient of all effective speaking, teaching and acting (and isn't each a little of all three?), means not only the pacing of phrases and sentences and use of dramatic pauses, but the recognition of a good terminal point. And stopping there! Running past this point to anti-climax can ruin the greatest of comedians—and preachers. Especially preachers.

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Experience in radio or television might help, because the clock and station commitments wait for no man. The engineer in the control room can accomplish what the preacher's watch on wrist or pulpit seems unable to do.

Experience in writing would help. Every writer knows that the first draft, dashed off in the heat of inspiration, is the least of his work. It's the painstaking blue pencil, cutting, revising and polishing, that brings the editors' checks and holds his readers' attention.

Is the fault of too-long sermons then largely due to inadequate preparation? True, preachers are overworked, with parish duties leaving little time for study and preliminary work for Sunday. What about the minister who has ample time for sermon preparation, if it means stealing it from needed rest or sleep? He jots down brief or copious notes, according to his memory and temperament. They don't *look* long, because the hidden time-consumers are not visible. His introductory remarks "off the cuff." His comments on the scriptures from which his text is taken. His pastoral prayer. His illustrative stories. These last are the worst culprits, for a short anecdote can unexpectedly shoot up into a giant of a yarn!

Perhaps, like a TV director who marks his script for audience applause, a preacher should mark his notes for *ad libs*. Or, better still, make a dry run with a stopwatch. Even then, there's danger of running overtime.

Maybe preachers themselves can come up with a better idea for curing chronic pulpitis. Meanwhile, how do you tell a pastor you love and admire that at least a third of his sermon is wasted?

When People Move Churches Grow



John R. Scotford

American life is becoming increasingly fluid. Every year more people move from neighborhood to neighborhood, city to city, state to state, than ever before. At the same time our churches are establishing new records for attendance, membership, giving, and investment in new buildings.

What is the relationship between a migratory population and expanding congregations?

Some would argue that the churches are prospering in spite of the seeming inability of their members to stay put, that the current interest in matters religious is too vigorous to be frustrated by the moving van. It can also be argued that the current population trends are stimulating the growth of the churches. Considerable evidence can be cited to support this view.

Transplanting a family from here to there involves more than moving them and their household goods from one place to another. At the lowest level the chairs in the parlor, the utensils in the kitchen, and the books on the shelf are scanned with a critical eye—and some are left behind. Tradition has it that "three moves are as good as a fire." In less conscious fashion the associations and habits of the family are also reviewed. Are our lodge memberships worth transferring? Did we get a sufficient return for the time we put into that patriotic society? or the women's club? Do we really need another bridge club? or a country club? A move to a new community invites such evaluations.

Something similar often happens to the habits of a family. A new home means a new way of life—and some revisions may be in order. With whom do we really want to associate? Shall we simply accept our neighbors as something we cannot much help? Shall we build our social circle out of the people with whom we work? Or shall we seek out congenial souls? What attitude shall we adopt towards the school? the PTA? the church?

The experience of newly organized congregations and of old ones reborn in new locations is that the family which has established itself in a new house in a new community is more responsive to the ap-

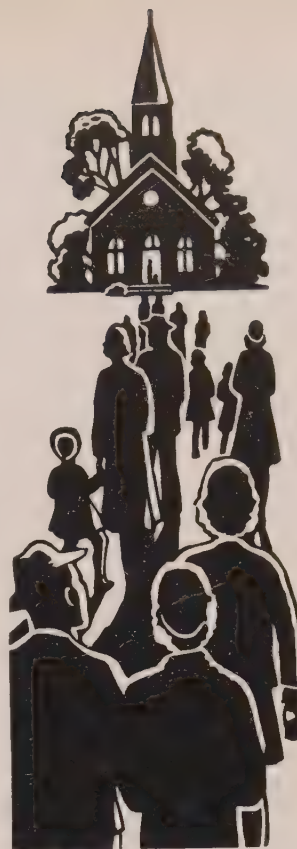
peal of the church than was the case when it lived in an old habitation in an established social setting. Our new churches are finding a new constituency and are inspiring a new devotion. Only a few of their members have been active in church life previously. For most of them accepting church responsibilities is a new experience, and a most happy one. The fact that a church is new gives them an excuse to cast aside old preconceptions and take a fresh look. The way many of these raw recruits for the church militant both work and give is most heartening, and puts to shame many lifetime churchgoers. Within a week I once worked with an old church in Pennsylvania where eight hundred people were giving \$30,000 a year and a new church in Rhode Island where three hundred people had shouldered a budget of \$30,000, and were carrying it with enthusiasm.

This invigoration of life which can be seen dramatically in the new churches is taking place in less spectacular fashion in old churches where there is a current of new life. This is particularly true in the environs of our cities where town and country churches are being swamped by newcomers. And the old pillars complain, "We don't know many of the people who come to church any more."

What lies behind this movement of the newcomers towards the church? The motives are various, with the trivial ones the more easily defined.

Moving from place to place enhances the desire to "belong." The young executive working his way around the Winnetka, Grosse Pointe, Shaker Heights, or Scarsdale circuit takes himself and his family seriously, but he also has a suspicion that his sojourn in a particular suburb will be for a limited period of time. He has neither the time nor the inclination to go through the chairs of a lodge, nor does his wife care to work up in the women's club. The simplest answer to their social problem is to appear at some good church. It is an open secret

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that in most communities the church is the easiest place to get acquainted.

The increasing emphasis upon the family is also working to the advantage of the churches. The house of God is the one place where both sexes and all ages are freely welcomed. Moving about strengthens family ties. Parents and children give each other mutual support—at least in their own eyes. They can share the experience of the church together.

Permanency adds to the appeal of the church. Those of us who grew up in cities often find that our childhood associations have been completely wiped out. The old home and everything connected with it are gone. Others who have moved about a great deal find their lives lacking in landmarks. Over against the transiency of much of contemporary life the church stands as a representative of the eternal. For most of us it is the most abiding institution with which we are intimately associated personally. Except in some parts of our cities, it has the best life expectancy. A memorial placed in a village or town church will still be there fifty years from now. An investment of life and effort in almost any church will pay dividends through a long future. We may come and go, but the church lives on. The more uncertain our circumstances, the greater the emotional comfort which we find in a church.

To what extent are people being drawn to the church by its religious appeal? To a much greater extent than they are willing to admit.

Most of the reasons we have suggested for people's association with the church are superficial. There is nothing new about this. Psychology teaches us that we human beings are quite adept at offering trivial

excuses for our noblest undertakings. A fascinating but unfathomable question is how far the explanations which people offer for assuming church responsibilities are rationalizations for deeper motives which they are loath to confess to themselves, not to mention anyone else. Any one who has penetrated deeply into church life knows that there are forces operating in the hearts of church people, particularly in men, which are never fully articulated.

Here may be the greatest blessing which the shifting tides of American life are bringing to us. So long as a man or a family remains in one place they are imprisoned by the expectations which their friends and neighbors cherish toward them. If John Jones has lived for many years in one place and has never gone to church, it would take much courage on his part, and would be quite a shock to his neighbors, if he should suddenly appear in the house of God. To start a new life in an old place is almost impossible. But that same John Jones transplanted to a new housing development finds it relatively easy to accept the invitation of his neighbor to "come along to church with us." And which is the superficial John Jones: the one that stayed at home in Smithville or the one who goes to church in Bosky Meadows? Who knows? Yet today many pews are being filled by men and women who never darkened the doors of the church so long as they remained in the old home town.

Among the new recruits for the church are many retired people. Many who have made a good living in our great cities cannot afford to live there when the pay check becomes a pension check. They go to Florida, to the place where they have been summering, or back where they grew up. Having escaped from the anonymity of the city they wish to be a part of the community, they want to really belong. So they become active in the church. Many a village congregation is being invigorated by these late-in-life converts.

Inevitably this movement of life is affecting our churches both for good and for ill. When city ministers want to feel sorry for themselves they like to tell how they are preaching, not to a congregation but to a procession. Yet so long as the throng keeps moving they need not weep too profusely.

The difficult situations are where many are leaving and few are coming. This is the case in Brooklyn, once famous as "the city of churches," and it can be duplicated in sections of many cities. In such circumstances the spiritual problem may be even more distressing than the financial. The church that feels itself to be slowly sinking is tempted to cling desperately to its own past. In its eyes nothing that is new can compare with the old. The result is utter stagnation.

Nearly a century ago Henry Ward Beecher made a radical suggestion which

has much merit—that every ten years churches should disband and then start over again, with a new membership list and a new set of officers. The Christian faith, at least in its Protestant form, is a gospel of change. The real business of a church is not to embalm the old but promote the new. The first place to apply this doctrine is to its own life. In the church every year should be a new year in which new people do new things. Human nature being what it is, this is difficult

to achieve so long as the same people sit in the same pews, with the undertaker the chief agency of progress.

An increasingly fluid population such as we now have in this country makes much work for the minister and creates abundant problems for congregations. On the other hand, our migratory habits are helping mightily to give us growing, changing, forward moving churches. The moving van is an unsung ally of the church of tomorrow.

Let's Walk to Church!

"Come! Let's take a walk. Let's walk to church." The opening sentence sounds as though we were coaxing a child. It is, however, meant as a coaxing challenge for all of us.

We are living in an age of experts and specialists who have unveiled many wonderful mysteries of the universe. Outer space is being explored and conquered. Interplanetary travel will probably be possible within the next decade. For this we are happy, and consider it all as a revelation of God in the universe.

Yet for some of us down-to-earth people, space continues to be a problem. Churches have been faced with space problems, too. In many of the older churches space was not considered and as a result much was wasted in high ceilings or in unnecessary areas, with little or no thought given to parking space facilities. Then, too, years back, cars were owned by only the wealthier people, so that more people either walked or took advantage of public transportation. With the increase in church attendance during the past several years, much has been done to clear areas for car parking. Businesses, banks and libraries have offered their weekday parking lots to Sunday worshippers. This is a wonderful gesture of Christian co-operation, but is it enough?

Somehow it seems that the worshippers themselves need to be reminded of the value of walking. Present-day physiologists are constantly reminding us through the newspaper columns that we need to revive the old-fashioned walk for our own health's sake. We need to move. A body not in motion begins to deteriorate. Calisthenics and reducing exercises are not enough.

Early Christians celebrated Easter by walking and singing hymns of praise to the newness of life they felt around about them. This was called the Easter walk; and today it is known as the Easter parade, with the emphasis being placed upon finery and fashion. We have all thrilled to the picture of the early Pilgrim fathers walking in the snow to the small church in the woods, with their muskets and their women by their sides. Somehow the picture would not have the same significance

if cars and buses dotted the scene. The whole picture seems to denote a quiet reverence and thoughtful meditation upon eternal values which we seem to fail to observe today.

We are a nation of hurriers. We hurry here, and we hurry there; we hurry our meals; we hurry our meetings. As a result our "inner space" has been filled with jitters, ulcers and other nerve disorders due mainly to hurrying. We just don't know how to take it easy. Perhaps this idea of walking does not appeal to one who goes to work during the weekdays and spends a great deal of time outdoors, but there are many mothers, particularly young ones, who spend much time indoors, or older people who are kept close to home during the week because of various responsibilities of the home and family.

Walking can also be an excellent time for introspection. Now don't misunderstand me, I don't mean daydreaming to the extent that we fail to observe the red or green lights. But I do mean that we can think and plan and pull our wits together, as it were, in walking down a quiet street, unhurried by traffic congestions. How much beauty we miss by constantly riding in our cars and buses. How many back yard gardens and roses are "born to blush unseen," just because we don't care to walk down the side streets. As we move along we suddenly find that our steps are lighter and we are moving a bit faster. Occasionally some well-meaning fellow church member drives by an offers us a ride. Then when we explain that we prefer to walk, a light seems to dawn on his face as he says, "I know what you mean. I wish I had the nerve to try it."

So let's try to get up the nerve to try it! Much more could be said, but suffice it to say, "Let's leave our Cadillacs at home and walk those five block to church so that someone else who comes from a greater distance will be able to find a place to park."

So come! Let's take a walk. Let's walk to church.

*Mrs. Theodore Tiemeyer
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Fitting Your Church Dooryard to Summer Programs

Florence C. Smith

Today, when enthusiasm for outdoor life is a national characteristic, it is logical for the American church to take an imaginative look at its own grounds. Most haven't changed since horse-and-buggy days, when foundation planting, some trees, shrubs and driveways were enough for those times of indoor life. Times have changed. At the church doorstep now are undeveloped opportunities for participation and leadership in organized outdoor activities, religious and secular. Here are dormat summertime opportunities for holding and expanding religious influences in the community the church was meant to serve. These opportunities have been virtually ignored or overlooked by those who deplore "summertime setback." Apparently not knowing the facts, they regretfully say, "Everybody is away," instead of meeting the serious problem head-on and solving it in a practical fashion by providing outdoor facilities for religious and secular programs as stimulating to church growth as those indoors.

The fact is that "everybody" is not away. The majority of any congregation, in any community, on any summer day, are in the home town. Few have long vacations. Many have none. Virtually all, young and old, want a little outdoor life in pleasant surroundings among friendly people. Love of outdoor life being universal, where do people go? Millions attend Easter dawn and other services on mountains, hilltops and in parks. Vesper and other worship services on lakes, in camps and on college campuses are loved by youth especially. Ever since "the groves were God's first temples," man's spirit and mind have been elevated through prayer in simple, outdoor beauty spots as well as in houses of worship.

Outdoor worship is by no means the only appeal to the millions who pass by our churches and empty church grounds in summer. Crowds flock to every grade of hotel roof garden, garden dining rooms of taverns, roadhouses and restaurants, country club and tearoom terraces, sidewalk cafes—all more or less expensive. A vast number of keen businessmen have long capitalized upon American love of garden

environments. They profitably invest millions annually for trees, shrubs, window boxes and flowers (often artificial), awnings, fountains, chairs, tables and garden accessories and music. Their only aim is profit. Morale is not their business. Entertainment and atmosphere, often less than desirable in many of these commercial enterprises, are scaled to pocketbooks of probable patrons who seek what they can afford. Everyone knows nowadays that surroundings and associates have tremendous, lasting influence upon ideals and ideas of the young especially. The elderly are not immune.

What Can the Church Do?

What is your church doing, out-of-doors, on its own grounds, for its church family and the community it wants to serve? Are the old-time strawberry or ice cream festivals or the annual lawn parties enough today? Of course not! Churches, large and small, need modern, attractive, outdoor facilities to supplement parish halls built in horse-and-buggy days, to help offset influences of friendly taverns and barrooms by providing friendly activities that promote interest in the church. What more can your church do?

Here is a practical, inexpensive, do-it-yourself project, easily and quickly carried out on almost any church grounds. Almost any church has a plot large enough for a flagstone or concrete terrace, no harder to make than a piece of sidewalk. For the average church thirty by thirty feet is a satisfactory size. If concrete, it will be more attractive if dark green or maroon color is added to the cement. Laid as near as possible to the kitchen door, it is at once convenient and useful for enjoyment of the increasingly popular after-worship cup of coffee that promotes informal fellowship leading to interest in church activities and financial support. Terrace teas, luncheons and dinners are popular, often profitable. Electric outlets simplify service. The terrace is useful for sales, flower shows, wedding receptions, plays and study

classes. Young people like supper there. Afterwards some churches permit dancing in the church hall, where they are chaperoned. Good environment; wholesome companionship; small expense. Borders of myrtle, vinca, pachysandra or ivy are attractive. One or two low evergreens and azaleas might be added, as well as a few crocus, narcissus and other bulbs. All materials for the terrace as well as labor and the border planting are gladly donated, usually as memorial gifts, for such a practical, permanent utility, requiring minimum outlay for upkeep.

An Altar

With memorial gifts, also, some churches border a section adjoining the terrace with some flowering trees and shrubs, interspersed with a few evergreens, thus creating a quiet setting for a simple memorial altar. When silhouetted by evergreens and adorned with azaleas, abelias and yews, and the pavement edged with ivy or myrtle, the altar is especially loved for Easter dawn, Memorial Day, Mothers' Day, garden weddings and other services. Flower beds are not practical. Without constant care they are unsightly. However, close to the borders bulbs will flourish. So will many perennials—phlox, bleeding heart, iris, peonies and hydrangeas. Low spireas, cotoneasters, azaleas, andromeda grow slowly. So does the handsome leucothoe. All are very decorative. A profusion of petunias was effective along the borders of one such plot. Upkeep of such an area, with its terrace and memorial altar, is little. Of course, it should never be used as a children's playground. Playgrounds belong elsewhere.

This is a realistic way to keep up with the times by combining up-to-date utility and garden beauty. It is not for show. Like the buildings, it is created to help advance influences of the church, the great keeper and teacher of faith in God and devotion to human freedom—the very lifeblood of our nation. This is not somebody else's job, to be done someday, sometime. How much do you care? Are you considering how you can utilize part of your own dooryard to fit summertime programs?

Mrs. Garrett Smith lives in Plainfield, New Jersey, 132 Crescent Ave., and is available as a consultant in the work described above.

Religion in the

The National Federal Free Church Council

A new lease of life and of bolder policies is promised for the Federal Free Churches in Britain. The Council now gathers up the official responsibility of the various nonconformist bodies and the inevitable ultimate outcome will be a United Free Church of England, though it may be long in arriving. The new General Secretary, Dr. Aubrey Vine, and his assistant, Reverend Philip Eastman, are extremely capable men with a good quality of leadership.

Two important resolutions were carried at the annual congress of the Council held recently at Folkestone, Kent.

1. One was a trenchant urging upon Her Majesty's Government the need for nuclear disarmament, the abandonment of tests of nuclear weapons, the pursuit of methods of negotiation. The resolution stopped short, however, of unilateral action.

This is the boldest step taken by the Free Church Council in the area of international affairs in a generation, excepting the repudiation of the Suez policy—though that was halfhearted compared with the present opposition to nuclear weapons.

Of course, this resolution is only an implementation of the Evanston resolution regarding nuclear weapons. All the British and American churches were involved in the Evanston decision and should long ago have fulfilled that responsibility in such resolutions as this.

2. A. I. D.* On this difficult question the following resolution was passed:

The Council is deeply concerned with the various and serious implications of artificial human insemination. While recognizing that A. I. H. (by the husband) is of private nature and does not raise moral and social issues, the position is different in the case of A. I. D. The Council has sympathy with certain hard cases, but notes that many are of opinion that A. I. D. demeans the character of marriage and may seriously affect the harmony of the home and the future of children. The Council requests the British Council of

*Artificial insemination by a donor.

Churches to appoint a joint committee of the churches which should examine the religious and social aspects of this practice, and welcomes the action of Her Majesty's Government in agreeing to set up a Committee of Enquiry into aspects of A. I. D.

A letter in the *Methodist Recorder* probably reflects very well the general opinion of Free Churchmen, and I reproduce it below. Dr. Donald Soper, a little rashly I cannot help feeling, expressed himself to the press as in favor of A. I. D., while the Archbishop of Canterbury was as enthusiastically against it. One would like to know if the American churches have expressed themselves on this issue.

Dr. A. M. Ferens Batty writes from Leicester:

I think the Methodist Church should welcome the lead given by the Archbishop of Canterbury on the question of A. I. D. (artificial insemination by a donor), now that the matter has become a judgment in one of the British courts for the first time, and should back him up completely. A. I. H. (artificial insemination by the husband) has a definite place in certain cases of sterility, but A. I. D. should be condemned completely in a Christian community, where it offends against all aspects of the Christian life. As a doctor I would have nothing to do with it, and I would do all in my power to persuade people against it. Few people, I believe, realize all the implications if we accept this procedure. Where a husband and wife are unable to have a child there is no doubt about the success of adoption, and I have yet to come across one that has not been successful. It avoids all the objections to A. I. D. and I am sure we ought to press for legislation to have this method barred.

Liberal Christianity

The inevitable new revival of liberal theological thought is slowly gathering momentum in Britain. The Barthian influence is wearing out, though I did hear

recently of a college principal who accused a non-Barthian of being "out of date"—a lovely anachronism!

One of the new champions is the Reverend K. W. A. Cairns, minister of the Walkden Congregational Church, near Manchester, who is the lecturer, at the time of writing, of a conference of The Union of Modern Free-Churchmen being held at Crawley, Sussex. At a previous conference in Manchester he expressed himself thus (as reported by Michael Taylor), discussing the relationship of religion and science:

When a Christian person decided to study or understand the scientist's point of view, he began to find out that orthodox theology was unrelated to some scientific thought. This person will find that a great stream of new ideas come sweeping in; but when he starts to give voice to them in the church, people will say, "Now, now, look here . . . do be careful what you are saying . . . you are going to cause trouble . . . you are going to cause a split in the church . . . it would be much better to stick to the old ideas; they did well enough for the people who went before you."

In other words, said Mr. Cairns, he was being told to "stop at home" in the same way as the early Christian missionaries were told not to bother.

People are telling us to stop at home, when we want to take Christ down to the final frontiers of the mind, because he's not there today. . . . This country is full of familiar and thinking people who are outside the Christian Church

Dr. Belden, whose quarterly newsletter has appeared for many years in **Church Management**, is in his forty-fifth year as a Congregational minister and is the author of several books, including a biography of George Whitefield.



British Isles

because they cannot accept some of the ideas of orthodox theology. They are like people dwelling on a distant frontier, and I want to take the message of Christianity to them.

Dr. Townley Lord

This well known and beloved leader in British nonconformity is retiring from his famous pastorate of Bloomsbury Baptist Central Mission, London, in July, after twenty-eight years in that position.

Fen Place, Home of Retired Congregational Ministers

Dr. Maurice Watts announced to the Council of the Congregational Union meeting in Cardiff, a promise of five thousand pounds towards the erection of cottages at Fen Place. It is intended to build this summer four bungalows for retired ministers and their wives. They will live independently, only the houses being provided. Dr. Frank Jennings has offered the gift in memory of his wife, Georgie, who died six years ago. Dr. Jennings retired from the regular ministry two years ago in order to have more time for writing and traveling. Two further books came from his pen last year, *Calvary Covers It All* (Marshall, Morgan and Scott) and *The Daily Altar* (Independent Press). Dr. Jennings is President-elect of the National Brotherhood Movement, whose conference is to be held in Bristol in May.

The West Indies

The *Christian World* of London reports an interesting incident in connection with the forthcoming opening of the new Parliament of the West Indies. Congregationalism has done great and memorable work in these islands and is still doing so. Hence it was perhaps natural and certainly very gratifying that the Commissioner in the United Kingdom for the West Indies, British Guiana and Honduras, Mr. Garnett H. Gordon, should write to Reverend Howard Stanley, Secretary of the Congregational Union, saying that "it will be greatly appreciated if these august and important developments in West Indies history will be remembered in prayers by the British people on Tuesday, April twentieth." The churches have often called

their people to prayer on such occasions as this. It is something new and moving that the call should come directly from the side of the statesmen.

Braintree, U. S. A. and Essex

A "Paul Revere bowl"—the gift of the First Congregational Church, Braintree, Massachusetts, to London Road Congregational Church, Braintree, Essex—was presented to the minister, Reverend Eric A. Way, and members of the church, at a public meeting recently. The presentation was made by Mr. Godfrey Wickstead, who sailed as first mate on the Mayflower II and took an inscribed copy of *Congregational Praise* from the Braintree, Essex, church to the church in Massachusetts as a token gift to commemorate the tie that binds the two churches. Braintree Church, Massachusetts, has just celebrated its two hundred and fiftieth anniversary.

An Important Book

Congregationalists in both America and England should secure *To Introduce the Family*, an intriguing book of information about Congregationalism all over the globe. It is edited by the capable new Secretary of the International Congregational Council, Reverend Ralph F. G. Calder. The American section is contributed in two parts by Dr. F. L. Faglay and Dr. Douglas Horton respectively. The book is published by the Independent Press, Memorial Hall, London, E. C. 4. at 8/6d.

Methodism and Money

A full-scale and fascinating interview is reported in the *Methodist Recorder* with Mr. Wells of the famous Wells Organizations for money-raising, well known to readers of *Church Management*. The following is an excerpt from the report:

There have indeed been some startling successes, mainly in the Anglican Church. Mr. Wells handed me a list of achievements from which I quote at random. A church near Leeds has seen the weekly giving lifted from an average of sixteen pounds to sixty pounds, another in Sussex from thirty-two to seventy-four pounds, one in Bedfordshire from twenty to seventy-seven pounds. A Cor-

nish Methodist church has had the weekly average raised from ten to thirty pounds.

Is money raising under professional guidance the answer to the Church's money difficulties? Naturally opinions will vary. Within an hour of leaving Mr. Wells, I casually picked up a newspaper which announced that a Lancashire church was to employ the organization to raise 25,000 pounds over a three-year period, and the vicar said that he thought it no more incongruous to employ a professional money raiser of experience than he did to put plans for church building into the hands of an architect.

The idea of systematic giving under lay organization, for the professional really contents himself with teaching the amateurs how best to do it, is not one to be loosely cast aside by prejudice.

Wesley Church, Cambridge

A church situated at a famous university has perhaps a unique opportunity of influencing young men who may afterwards become the leaders of their generation. Few such churches, however, could boast a list like the following taken from a report on this Methodist church at Cambridge: Selwyn Lloyd, once President of the Union, now Foreign Secretary; Sir Hugh Foot of Cyprus; Herbert Butterfield, the historian; Basil Willey; Charles Coulson; Dr. Donald Soper; Dr. Gordon Rapp; Philip Watson; Kingsley Barrett—and this list is probably very incomplete.

Tailpiece

A minister, after a tiring Sunday, climbed to a seat on top of the bus in London. A young couple came and sat just behind him. Later he overheard the girl saying to the boy, "My, wasn't the cinema empty tonight? All that space and nobody in it. What's the reason do you think?" There was a pause, then the boy said, "Well, you know, I think it's all these churches and chapels there are about."

The minister felt very refreshed—if only by an illusion.

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Making a Church Survey

Edna Chavannes Ray

A good beginning for making a survey of your own church or a comparative one of several churches is to write a clear statement of the reason for the survey, prepared to show to the leaders of the church to be studied.

A positive approach is better than a negative one for several reasons, even if the surveyer wishes to uncover negative factors. These will inevitably reveal themselves during the course of the study.

For instance, when I was making an intra-church study to discover reasons for the rapid and successful growth of a particular neighborhood church, one of the lay leaders volunteered an opinion which may be one of the reasons that very large churches are not always truly successful.

The church officer, who is a capable business man, said that he believed that many churches become so large that they cannot develop strong, dedicated leaders who will advance the spiritual program of the individual church and denomination, to the same extent that smaller churches do.

While I have not yet undertaken more than a casual study of a large downtown church, I have in mind one which is big and well-organized, and which appears to be thriving—on the surface. However, the Sunday school enrollment and attendance in comparison with church membership, and even attendance, are disproportionately small. The varied social program of this church, several excellent choirs, and interesting services may be constantly attracting strangers, apartment dwellers and "church-shoppers," while the experienced leadership, the spiritual core of the church, may be drifting into smaller neighborhood churches. In this instance, since the church in question is easily accessible to newcomers, membership and attendance figures may be unconsciously deceptive.

The reader may be interested in a personal "How-to-do-it" based on a recent survey which I made on a church which had grown from a congregation of one hundred to one thousand in ten years. This was a neighborhood church, somewhat like my own, although of a different denomination.

What Do You Find?

Whatever reasons others may have for making a church study, my usual reasons for undertaking this exhaustive job are to discover: (1) What kind of a program does the church promote? Spiritual or social? (2) What kind of a religious education philosophy does it advocate? (3) What kind of leaders does this church have, and what kind of training is

given under the auspices of the church or the denomination? (4) What kind of a public relations policy does the church maintain with the community?

In order to evaluate the program of the church in reference to the denominational aims, it was necessary for me to learn what was the denominational program of religious education for this particular church, since it is different from my own. The central office of religious education for the denomination supplied me with the required information in a clear and detailed form. But it is not always so easy to secure this information, since some of the denominations do not have this kind of data well-organized.

In preparation for the study of some other church, its program and denominational policies, it is well to be thoroughly familiar with one's own church. This background of knowledge—how committees are formed, how the governing groups operate, what the organizations represent, and what they accomplish, what makes the whole church tick—gives a sound basis for valid comparisons.

Study Factors

Then a list of such factors for study may be made:

1. What does the church contribute to the community that is different from contributions made by secular agencies?
2. How is the influence of this church seen in the community?
3. In what ways does this church co-operate with other churches, religious, welfare and service agencies in serving the community?
4. What traits does the pastor possess that enable him to be a leader in the community?
5. Is the lay leadership strong and effective?
6. Is the Sunday School growing at the same rate as church membership and attendance?
7. Does the church have an aggressive publicity program for community outreach?
8. If you did not already have satisfactory church allegiance, would this church attract you? What opportunities would it offer for you to serve and grow?

When I began my survey of this particular church, I was fortunate in having previous acquaintanceship with two of the leaders, the pastor and the director of

Mrs. Ray has held several church and civic publicity directorships. She lives in San Diego, California.

Christian education. This insured their interest and cooperation from the start. This is most important, because without the pastor's enthusiastic support and understanding of your project, much of the needed information will be impossible to secure.

Beside having in hand the denominational literature outlining the church's program and aims, I secured my information first-hand through interviews and attendance at organizational meetings and social events, in the church.

Without the pastor's permission and expressed interest, these personal reports, and my own first-hand observations would not have been made possible.

At the meetings which I attended, the pastor or the director of Christian education introduced me to key personnel, and also gave me opportunities to inspect the physical plant of the church, and learn how the facilities were used. In addition, the pastor supplied me with personal data, annual reports, and other interesting items which validated facts to which I referred.

Interviewees

You may wish to know what leaders I chose to interview, and how they responded. Some of them were interviewed by telephone, but this generally took place after a face-to-face meeting. When an interview can be arranged in the interviewee's home, the very best results of all may be obtained. Telephone interviews may be satisfactory, if the interviewer has had experience, and if the person being interviewed can speak easily and well over the phone.

Some of the leaders whom I interviewed

were the director of Christian education, the Sunday school Superintendent, the youth workers, the heads of the men's organization, the presidents and chairmen of the women's groups, the choir director, and the pastor and his wife. I asked a number of rather personal questions which had to do with their qualifications for their church jobs, their past experiences, their outside activities, and in what manner their work was coordinated with the other church organizations, and the denominational program, as well as community projects, such as the Boy Scouts.

For color, I asked about their families, how long they had been married, how many children they had, and if their church jobs kept them in close contact with their own families or not.

Among the meetings which I attended were the Council of Administration, and the Sunday school's official monthly meeting. I attended an installation ceremony where junior high school boys and girls were promoted to the senior high group, and later, I also attended a social hour in the youth center.

When I was present for a meeting, I noted down questions which came to my mind, and later in interviews, or in casual conversations, I tried to secure answers to these questions. When I was taking notes, whenever it was possible, I wrote down verbatim remarks and comments, and portions of the discussions which provided material for reliable "quotes."

Often in making a survey and in conducting an interview, the surveyor may seem to assume that he or she knows more about the church being studied than the church leaders. This may even be true, in the overall picture, because a Sunday

school Superintendent may never have held a job outside the Sunday school, and he may never have been a regular Sunday school teacher.

One other factor, which may not seem to be important to the beginning surveyor, is the difference between a factual report and a biased one. The material gathered from the survey should be approved by the pastor, but, if it is possible, he should be persuaded not to ask the surveyor to re-write the material to slant it according to the pastor's opinion as to what is important, and what should be left out or included.

In conclusion, if you wish to make an intrachurch survey, or a comparative one among several churches of different denominations, or varying sizes, first determine why you wish to make this study.

Then decide in what way, the information gained may be used. I usually make a written report for publication, or for application in working on some particular project, or for inclusion in some other material.

Then find out if the church, usually the pastor, is enthusiastic, or even interested in your doing the study. Be sure of his approval before you go ahead, and be sure that the people to be interviewed understand why you are interviewing them. In this connection, never reveal to interviewees what others have told you, unless it is an unqualified compliment. However critical your own attitude may be—and you should be objective—the atmosphere which induces unrestrained confidences is one of avowed approval. Always keep in mind that the best approach is that of finding out what makes the church under study so outstanding.

To Uncle Sam in Crisis Hour

Dear Uncle:

Hurry you, hurry you, prove your great scheme,
Show to all nations how high is your dream:
Lengthen your stakes to a mountain of moon,
Ravish far worlds with a wild rocket-tune,
Make our minds pin-wheel in nuclear race,
Lose us in spheres of impossible space!

Blow your brave bugles! Let multitudes view
Sharp, impudent noses thrust into God's blue
And piercing aloft to thought's dizziest hill
That sport-jaded crowds a new tremor may spill
On the shock-tired air in the craziest pace
Of the ages—to crumple the patterns of space.

To aim for the moon was a boy's midnight lark—
Bright target to hit in the house of the dark!
Spend billions of money; ah, billions, what they
But a young nation's hopes, to toss heavens away!
Hurrah and hurrah for each meteor's trace
We can find and can finish in outermost space!

Dear Uncle:

You shake at a satellite—Russian dog-watch,
You utter your globules of steel and fire-blotch;
Why not leave to the Lord each good galaxy, star,
His grip so secure on his children afar?

What, what of your hands? Do they hold firm in place
Your starry-eyed young, denied stellar space?

Should you not spin eyes on the scenes all around,
On the black, howling chaos that tramples the ground—
Dark homes, hunger-seized, by the pavements of sin
And hear the dull heartache in new, jobless din,
See the dear, lost teen-agers who dance without grace
Afoul the police, unaware of star-space?

Behold the long rows of dead mills at your side,
Your paralyzed schools where no Ethic is tried;
Your children fall sick on the roads and they grope
Through choking, dank smog of sex, nicotine, dope,
Straining eyes in the darkness to sight a strong face;
But their saviours have vanished in infinite space!

Old Chap:

So tall, and so splendid your moon-haloed head!
Please, please look around on the piled traffic-dead;
Your land is all stuffed, like a vast winding-sheet,
With death, disease, doubt, and it rolls to your feet!
And the young, they stand by, and with frightful grimace
While you search new horizons of sovereign space.

Win your bright empire, and stack it with sky,
While grey at your feet all your dead children lie!

Philip Jerome Cleveland

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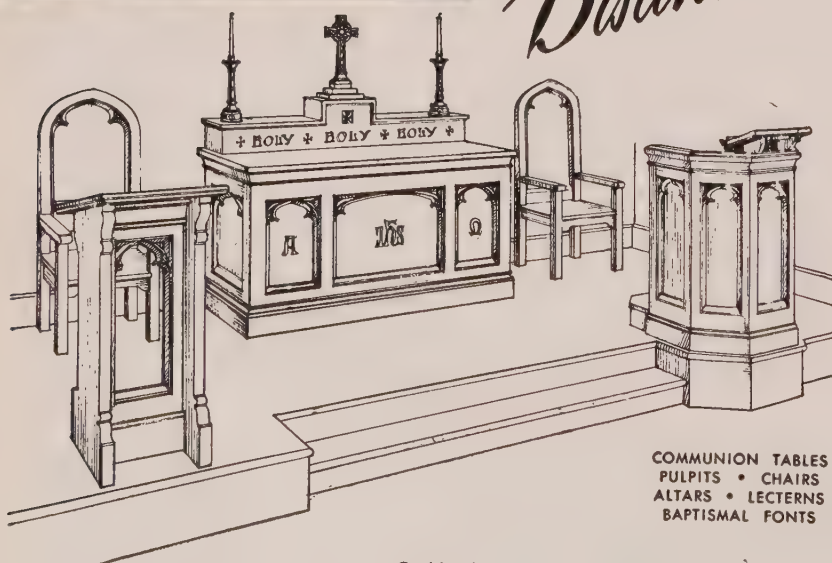
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To Sing His Praise

An individual seeking to join a church choir should carefully consider all the aspects of responsibility that such a membership places upon him before definitely pledging himself to the organization. Awareness of the prerequisites for service is helpful in making this decision. A good choir member has the following character traits: He is—

Loyal

The choir member should be loyal to his church, the pastor, and the director, in word and deed. He should desire to see the whole program of the church progress in all phases.

Reverent

A member of the choir should refrain from giggling, talking, writing notes, or whispering during the worship service. He should be aware of his presence in God's house and be careful of his conduct while there. He should participate in the service with enthusiasm and sing with spirit and understanding.

Cooperative

A director is highly appreciative of the choir member who is not easily offended and has the ability to take direction. He is always grateful to those who do not shun choir responsibilities on Sunday, nor for special services and to those who know that discipline and harmony are essential aside from music.

Faithful

It is the duty of each choir member to attend rehearsals regularly. This means that he is present whether the weather is clear or inclement, and in his place on time. He notifies the director whenever he finds it necessary to be absent.

Musically Talented

The person that becomes a member of the choir is an asset if he has an average ability for singing, the know-how of blending and harmonizing with other singers, is sensitive to clean-cut attacks and releases, and has some knowledge of diction and breath control. But in spite of his musical training, the member must sing not for music's sake alone, but for the message.

Finally

In addition to all of these characteristics, the choir member must be cognizant that he is rendering service for the glory of God. He should be a Christian, as well as a church member, and his spiritual life should be as harmonious as the songs he sings.

Marjorie J. Lewis

Church Management: June 1958

Parade

(continued from page 18)

liberal and conservative churches. In this sense, one can say that they have accepted the gospel. The vast majority say they believe in the uniqueness of Jesus, most of them in his divinity, though they may not know what is meant when the minister says that Jesus is the son of God. Getting people to say the words of commitment to Christ is no problem. I shudder at the number of people that have answered in the affirmative the questions which are put to them when they become communicant members, without understanding a word of them. But getting them to act upon the implications of the gospel is another thing. Thousands hailed Jesus on Palm Sunday when they shouted their affirmation that he was king. But when they were called upon to carry through, they denied him. Commitment in itself was not enough.

The current favorable position of the churches vis-a-vis contemporary culture, most encouraging in one respect, actually confuses an analysis which attempts to discover how well the implications of the gospel are being received. It is possible for the sincere preacher who presents a well-rounded gospel to be unaware that only certain portions are getting through to his hearers. His people are quite selective. They are selective both for a very good reason—the Protestant principle that each man must be his own priest—and for a very bad reason—that men, though loving external change and novelty, hate the remaking of their own lives, and do not like to think through for themselves the implications of what they hear. Digging behind the surface, the minister may discover that what he considers to be essential is passed up, and what he considers to be peripheral is gladly appropriated. As long as cultural and social factors make churchgoing and membership quite popular, he will find it difficult to determine the extent to which the whole gospel is actually being received.

Samuel Blizzard quotes the confession of one minister:

I feel that there are a good many ministers who feel rather lost. I'm among them. We simply cannot see where we are going in the church. Our churches are successful. We gain more members, we have more at church, we have bigger budgets, we have more activities, we have better Sunday school materials, and so on. But we can't see that we are making much of a difference in our communities or in the lives of the individual members of our communities. This disturbs me. (*Union Seminary Quarterly Review*, January 1956. Quoted by William H. Kirkland in the

Christian Century, April 23, 1958.)

Unless we have succumbed to the pressures of our society, unless we have made peace with forces which cramp and confine and mold and deny freedom of the spirit, we are disturbed.

Complicating the resistance to these external forces is the fact that they come from all sides with all sorts of tools of warfare. They vary from year to year. This is part of the parade. Ten years ago college professors and campus pastors noted that the prevailing mood on the college campus was one of anxiety. Now they tell us that the mood is incredibly complacent. Once students cared greatly, perhaps too much; now they care not at all save that they get a good job. Perhaps the events of recent months—sputniks, recession and the like—will reintroduce anxiety. We face too the pressures of the hucksters of "planned obsolescence"—that monster which does nothing to raise the standard of living and serves only to make people dissatisfied. The latest emphasis is pressure to raise as many scientists as Russia seems to be doing. This is the hue and cry which replaces McCarthyism. Much, too, is heard of the technique of business organization. Whyte's *Organization Man* has warned us of the insidious nature of something many of us felt but did not understand.

These forces have been set forth above in no systematic way, but rather to indicate some of the areas that must be investigated by today's minister if he is not to go blithely along, and also to hint at the dizzy progress of the parade.

Yet, in a sense, the preacher must not become so involved in his attempt to understand contemporary culture that he becomes unbalanced, both in his thinking and in the resultant emphasis. He cannot become an expert in all of the areas to which the Christian gospel must address itself. He is limited in time, in intelligence and by the very nature of his work. He must therefore discover for himself certain common denominators which run through current society, and he must also fight gallantly against being swept up by the forces of the contemporary world. He must be a man apart, in but not of.

The Common Denominator

Let us first try to find the common denominators, the strands which will make of complexity something at least partially comprehensible. To a great degree ours is a pluralistic society, or appears to be so. Simple explanations may very well be superficial explanations. Be that as it may, the Hebraic-Christian tradition provides us with the key which will unlock the mystery-in-complexity. At the root of man's difficulties lies his alienation from God, from the source of his being. His conflicts, his hates, his insecurities have their origin in his refusal to commune

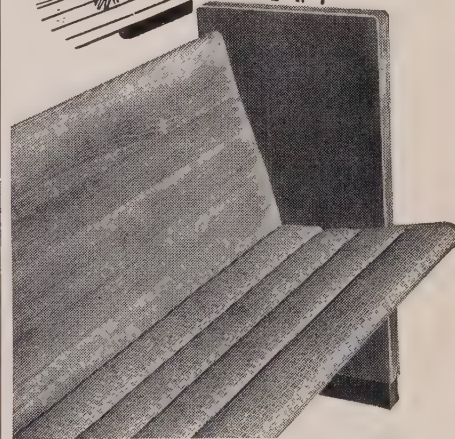
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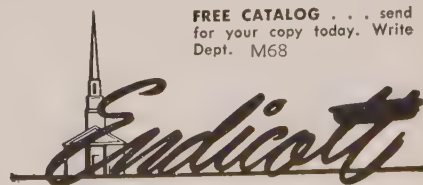
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with God. Rejecting God, he finds nothing higher than himself. This leads to pride, to self-centered adulation, to rejection of other men as brothers. The secular humanist, who denies God, tries to elevate, not individuals, but mankind generically, yet he finds that man in the abstract cannot be worshiped, for man in the abstract must always refer back to individual, concrete men. So he must worship the individual, ultimately himself. He thus bolsters pride at the same time that he tries to rid himself as an individual of it by worshipping the larger entity, generic man. Trust in man is divisive, fracturing, atomistic, and self-defeating. Trust in God leads to wholeness, unity of spirit, love. Worship of a reality beyond man leads to the humility which defeats pride and its concomitants, hatred and insecurity and mediocrity.

Life must be interpreted in these terms, and these terms are indeed applicable to the whole of life, whatever its surface manifestations. The whole content of Christianity is derivative from this basic story of alienation from God and return to God. Every sermon, every counseling situation, must have this in the background. It is the springboard. It is the common denominator by which the complexities of life are reduced to their simplest terms. This is not to say that the process of discovery or of revelation of the truth is simple. It is rather to say life's problems must be related to this denominator. Man's sin results from his alienation; his redemption results from the divine forgiveness wrought through Christ, from God's love, and he in turn becomes an agent of God's forgiveness, an agent therefore of redemption. The redeemer becomes the redeemer, at least in the limited sense that he acts for the God who ultimately redeems.

Even the minister who is sincerely devoted to his Lord can lose sight of the denominator, this strand of alienation and redemption in the whole of life. This is when he becomes confused by the parade, by the multiple facets of society which he seeks to interpret to his people. The timely overwhelms; the timeless which applies to every situation in time is periodically obscured. Central, therefore, in the minister's activity must be his resistance to obscuring factors. This means that he must establish himself in a peculiar way apart from man and identify himself as a partner with God, at the same time that he accepts the fact that he is a man subject to the same alienation which characterizes those to whom he ministers. The first gives him courage and vitality and assurance; the second keeps him humble. He cannot think of himself more highly than he ought to think without denying to himself the very key which unlocks the mystery of life and the complexities of this present, and indeed every age.

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Church Management: June 1958

The Content of Religion

From the common denominator comes the content of religion, which is closely intertwined with the prophetic. Both the priestly and the soteriological aspects of Christianity have no meaning nor content apart from the prophetic, which is to say the application to specific situations. Man is alienated from God. He is redeemed by God's love, in a specific fashion in the person of Jesus. He then, in thanksgiving, worships God both for what God is and what God does. He then turns from these priestly and soteriological concerns to a renewal of his own life and of the life of his society, both of which are of the essence of the prophetic.

The content of his faith then is made manifest; it is the examination, the implementation, the calling before the bar of justice and mercy of the life of himself and others, which is the prophetic process. At this point the minister must use the content of his faith, which is the drama of redemption and its ethical implications, to interpret the world to his hearers. The timeless—the common denominator of life, its eternal principle—confronts the timely—the parade of cultural factors, the lives of individual men influenced by these factors. In the confrontation, the eternal is made to redeem the parade.

The Incentive

The process, however, is not self-propelling. Truth does not automatically "sell" itself. The minister, after grounding himself in the common denominator, and after judging the timely by the timeless, must provide an incentive so that his hearers will apply what they have heard. Oddly enough, in order to accomplish this, he must first strip the essential content of Christianity of its expression in time within his own mind and understanding. This means that he must be able to recognize that language is the creation of men, and that what men say, and the way that men interpret, is imperfect. Every word, every precept, every concept means different things to different men.

Nowhere are dangers greater than in a careless use of the Bible. Life is not a picture, it is a parade. It changes, it moves. The Bible sets forth the denominator, but it is not the final expression nor application. It leads toward, it reveals, both the nature of God and the nature of man. It must not determine man's reaction, for if it did it would ultimately remove incentive. The faith once delivered to the saints provides no true incentive to make saints in the present day. The outward form of life is different; the way that men must act, and what they must think, varies. Creation has not stopped. To imply that it has is to petrify mankind and to take away incentive for creative solution. It is to identify time and eternity rather than to confront time with eternity.

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parted by the minister is a challenge that all men take part in all parts of their lives and in all of their relationships with others in creative solutions to contemporary problems. To spell out a particular method as eternally valid and binding is to ask for the very kind of conformity which is so deplored. But to ask participation in a venture is something quite different. It opens the wellsprings of creativity which may have been imprisoned within the soul of the hearer. Redemption is not static, once and for all. It is creative; the conversion of the soul, the change in direction may only be the beginning. Once man is "saved from" he must know that he is also "saved to" participate in the redemption of the world.

The Practical Application

The practical application of this fundamental truth is simply that the minister himself is not called up on to solve every single problem which confronts his people. He need not speak "ex cathedra" upon subjects with which he has little acquaintance, and upon which he can spend little time. His task is to open the door. To do this, he must assuredly from time to time speak in concrete terms, or his proclamation will have no relevance, but he must not expect to spell out specific answers to specific questions, save in that they directly affect his personal life. His job

is to get his people to do this, to provide the incentive by which they can apply the content of religion to the content of their lives.

He is also a man among men. He too must not avoid applying the content of religion to the content of his own life. He must not escape into an ivory tower simply because he thinks that he has already provided the incentive for other people. He cannot urge his people to vote without voting, and this means intelligent assessment of what he is voting about. He of all men must practice what he preaches, even at the same time he knows that, as a preacher, he is different from men.

Some such considerations as these are the valid ones, I think, in preaching to this complex generation. It follows that development is not automatic nor is it arrived at without much soul-searching and intensive effort. "Once a preacher, not always a preacher," might be a very good warning. Preaching has been relegated, by and large, to an inferior place in much of contemporary Protestantism, because it is thought to be ineffectual and because the demands of administration have forced it there. Perhaps because it is so much harder and rigorous if done well and faithfully than almost any other phase of a minister's work it has been forced aside. The majority of ministers are not masters,

too, of their time, nor the pattern of their ministry. The community has determined that.

But the foolishness of preaching is still the primary way that the gospel is transmitted. It is foolish, in the eyes of unredeemed mankind, and some ministers have bowed before the secular judgment that preaching does little good, and so have not prepared themselves adequately, thereby making certain that it will do no good, bringing further ridicule down upon it.

Preaching still remains the chief weapon against complacency, and the opening wedge into doors locked by self-satisfaction and pride. Fellowship in a church is wonderful, but it is a confirming force, and it can as easily confirm church people in prejudice as in love. Which it does in any local situation will depend upon the church's preaching ministry and its adjunct, its teaching ministry.

An examination of the history of the Christian church will surely prove to any intelligent minister that the great periods of the church have been coincident with great preaching. The converse is also true. Which comes first, I do not know. The warning, however, is clear, that weak preaching means a weak church, a non-redemptive church. Strong preaching is a sure sign of a creative redeeming society of Christians.

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Church Management: June 1958

Fishers of Men

Richard A. Cheek

Text: Saint Mark 1:17 "And Jesus said to them, 'Follow me and I will make you become fishers of men.'" (RSV)

The first invitation which Jesus issued to man consisted of but two words, "Follow me," and in the same breath he made his first promise to those who would answer—"and I will make you become fishers of men." Both the invitation and the promise are as urgent today as the day Jesus first uttered them. Many other invitations and promises were later given by Jesus. "Come unto me, all ye that labour and are heavy laden"—an invitation, "and I will give you rest"—a promise. "Go ye into all the world . . ."—an invitation as well as a commission, "and lo, I am with you always, even unto the end of the age"—a promise. But we shall do well to remember that the first invitation is to follow him and the first promise is that we shall become fishers of men. They are almost related as cause and effect; if we follow him the result is that we will become fishers of men. What Jesus put first, we dare not put less than first. First to follow, then to fish, or to lead others to him. We can never hope to lead others to him unless we first accept his invitation to follow.

It was to four busy fishermen, Peter, Andrew, James and John, that this invitation was first given. It is a fairly simple scene, yet a moving one. Though the call and answer may not have been as sudden as the story seems to suggest (we do not know what may have gone before or whether Jesus had seen these men before that day), the outstanding thing is that he called four men and all four responded. From that moment on they committed themselves to be, not ordinary fishermen, but followers of the Christ who would teach them to become fishers of men. It is also worth noting that they did not stop fishing for fish; they simply re-directed their emphasis. Whereas fishing for a livelihood had been first, now fishing for men would be first. Much later on in the Gospels we find these men still casting their nets into the sea for fish, but they are also casting the net of God's love out in search for the souls of men that they too might follow Jesus.

To me it is more than fitting that Jesus should compare soul-winning to fishing, for not only was he at that moment speaking to fishermen, He is forever faced with people whose main hobby, if not their main business, is fishing. Most people understand the elementary facts about fishing even if they do not indulge. Everyone can understand that when Jesus said he would make us become fishers of men he meant he would teach us to bring men to him, to lead them into the church, to witness unto his saving power and love. Surely this type of witness can be shared by more men than if Jesus called us primarily to study, to teach, or to preach. Here is something that is within reach of the ordinary man whose dedication may far surpass his education.

Take a look, then, at some characteristics of fishermen, for in so doing we shall get a better idea of why Jesus chose the term "fishers of men" and why *that* is what he would have us do as a *first* if we would be his best followers.

Preparedness

1) Consider first of all the *preparedness* of the fisherman. The man who wants to have a successful fishing trip puts much thought and preparation into it before he ever leaves home. He checks everything from the almanac to his equipment. He makes certain that he has the right type of lures, hooks, rods, reels and bait for the type of fishing he plans to do. Then he puts in every other kind of rod, reel, and lure just in case other kinds of fish are biting. Most men who are ardent fishermen have all sorts of equipment and will buy any kind of lure that someone else says will make a fish swallow a hook. Watch the cars go by and you can usually spot a carload of fishermen—reels, boxes, lines, boots, buckets—these are just a few of the items that can be seen inside and outside the car.

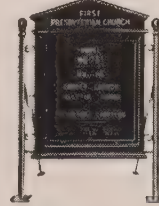
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Mr. Cheek is the minister of the Heidelberg Evangelical and Reformed Church, Thomasville, Georgia.

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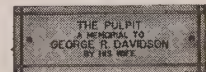
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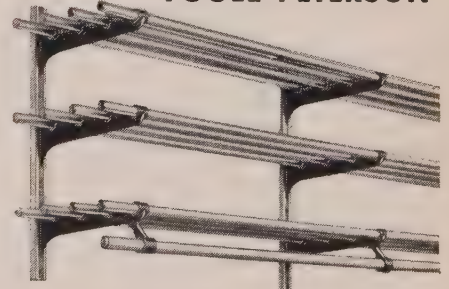
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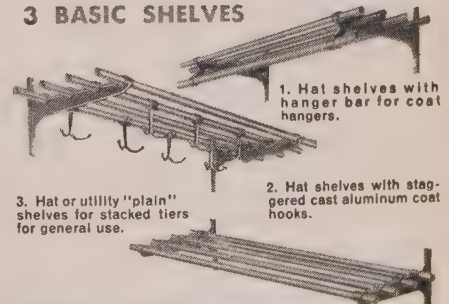
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is ready to drop what he is doing and leave—morning, noon, or night—it makes no difference!

Is it any different when it comes to fishing for men? Certainly one of the first needs is preparation for our task. Note again the words of Jesus. "I will make you become fishers of men." "Will make" is future tense. The inference is that not everyone is ready to fish the moment he decides to follow. Yet, if you will follow, the promise is that Jesus will make you a fisher of men. Jesus must have spent considerable time instructing these men in this matter of fishing for souls. Mark 6:7ff and Matt. 10:1ff are accounts of the mission of the twelve disciples and instructions are given. More time passes before the seventy are given their mission, but with the mission goes preparation.

Fortunately, the church is coming to realize more and more that if we are to win the world for Christ we dare not depend upon the minister alone, nor upon the unprepared and uninstructed layman. The most modern methods of evangelism include preparation as a must. When a man says "yes" to the call to fish for men, he must also say "yes" to the preparation involved. We don't expect a man to go deep sea fishing with a simple bamboo pole and a light piece of twine dangling from the end of it. No more should we expect people to go out into the world of sin, where they encounter

every conceivable excuse from people as to why they are not followers of Christ and members of his church, with little or no tools and training.

The man who knows that if he is to comprehend the demands of many civic and fraternal organizations he must study diligently to prepare himself needs also to learn that the spiritual life demands preparation also. And the man who knows that fishing demands preparation and equipment must also learn that fishing for men demands even more preparation. The world is full of Christians who know more about almost any other subject than they do about winning others to Christ.

The fisherman's "readiness to go any hour" is also a necessity in the preparedness of "fishers of men." The temptation in evangelism is to put off until tomorrow that contact for Christ we should make today. Just as the fish may not be biting tomorrow, so the sinner's frame of mind and soul may have changed by tomorrow, and usually for the worse.

Enthusiasm

Secondly, consider the *enthusiasm* of the fisherman. One thing I have learned about fishing—if you do much of it, it gets into your blood! Men who have never had much enthusiasm about anything will "go overboard for fish." This enthusiasm generated by an enthusiastic fisherman is contagious. Once a man makes a "big

haul" his enthusiasm grows by leaps and bounds. And once enthusiasm has captured him there's not much that can be done to keep him from going fishing everytime he gets a chance!

A man in a former parish came to me one day and said he had gone to the doctor. When I asked for what, he replied, "For fish-ritis." Then, with a laugh, he went on to say that everytime he closed his eyes he saw the cork go under! Knowing his enthusiasm for fishing I can well believe him!

Such is the enthusiasm needed by fishers of men and yet, an enthusiastic concern for those outside the fold of Christ and his church often seems to be the one big thing lacking in most churches and their programs of evangelism. We have the methods and goodness only knows we have materials produced by the tons. What we lack is the enthusiasm to give ourselves wholeheartedly to this primary task of the church. We can get people to sew, bake, sell, and do a host of other things long before we can get them to doing this thing that Jesus put first.

Whenever a family or an individual faces material bankruptcy we have little trouble getting people to respond with aid, usually in the form of money. The worse the loss, the more enthusiastic the concern. And if it happens to be a situation that really "gets next to us," the response is great beyond the need. Not so with a man's spiritual life. All around

us we see people facing spiritual bankruptcy, people whose need is not money, clothing or food, rather whose deepest need has to do with the things of the spirit. And we lack the enthusiastic concern to speak to them earnestly about the claim of Christ upon their life.

No matter how much preparation and equipment a fisherman may have, the fact remains that he catches no fish until he drops his line into the stream—down under where the fish reside. So with the souls of men. No matter how much material and preparation we have, it is of no avail until we become enthusiastic enough to go out into the world to seek men for Christ.

Persistence

Thirdly, consider what is perhaps the most dominant characteristic of every prepared and enthused fisherman—his *persistence*. Very early one morning I went onto the fishing pier at Crescent Beach, South Carolina, and was greeted by the words, "They aren't biting today so you may as well go home." Yet, late that same afternoon the man who had given me that advice in the morning was still fishing! He probably moved about from place to place, changed lures a dozen or more times, but come what may, if the fish began to bite he was persistent enough to be there when they started.

Right alongside this persistence is a fisherman's patience. Just so long as there remains the slightest possibility of catching a fish, a fisherman patiently waits. In modern times he is a "die-hard." The man who loves to fish continues to do so even when there is nothing to prompt him but the hope of catching a fish!

Here again are qualities desperately needed by those who would be fishers of men. It's fairly easy to get people to fish when the fish are biting. However, it doesn't take long to learn that with men as with fish, they are not always biting in big schools. We have to move around, go back and forth, change techniques, be politely persistent and patient. I have visited prospective members 20 or more times, always trying to be politely persistent and patient while they made their decision for Christ. And, as any fisherman has experienced, the "big one" sometimes gets away just when it appears he will accept the Master. When that happens there is only one thing to do—start over again. We must continue to fish for men even when we have nothing more to go on than the hope that someday they will respond to the Master's call, "Follow me."

Halford Luccock in the *Interpreter's Bible* points out the incident of the four men bringing the paralytic to Jesus as a perfect illustration of ingenious persistence. When they arrived at the house where Jesus was there were so many people that they could not even get to the door, much less inside. They did not,

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however, put the man down and say, "Tough luck, ole fellow, we just can't get you to Jesus." No, because they had persistence they went up and demolished the roof. Granted, that is an unusual thing to do, to say the least, but they had "gloriously single-track minds." They set out to get their friend to Jesus and they got him there. Across the years the persistence of these men says to us, "When one way is blocked, try another. When one attempt fails, make another, even though it seem preposterous." Indeed, the goal of bringing a life into the healing touch of Christ is so great that nothing, not even roofs, should stand in the way!

Satisfaction

Finally, let me say a word about the

satisfaction of a fisherman. With proper preparation, a lot of enthusiasm and ingenious persistence, a good catch is often the result of his endeavors. Nothing is quite so satisfying to a fisherman as results. One fish brings some satisfaction, no matter how small; a lot of fish bring even more satisfaction; and, if, in the midst of a great number of small ones, there is a great big one, the satisfaction and thrill is a moment long remembered.

So it is with fishers of men. I suppose members who come into the church by confirmation, children who grow up in the church and who, almost automatically, join when they are twelve years of age—I suppose they could be called the small ones. Not small in the sense that they are small in spirit or devotion, but small in

size. They are beginners and often come in greater number than do adults. A lot of people don't count them for much because they do not have much, if any, income to give back to the church. Often we hear it said with a sneer, "All that minister took in last year was what he took in through the Confirmation Class." However, don't sell these "small ones" short. They are the church of tomorrow and Jesus showed special care and love toward the little ones. One of the greatest satisfactions to any minister is the privilege of confirming young people into the church.

And yet, after all is said and done, perhaps the greatest satisfaction does come when that "hard-to-win" man or woman finally yields to the compelling call of the Master and "follows him." Jesus said we should leave the 99 safe ones and make a special effort after the lost one, for that one brings great joy and satisfaction. Indeed, there is no thrill to surpass the thrill of having had some small part in making a big sinner a great saint. In a very real sense, when that happens, you caught that person for Christ; you helped bring him to Jesus; you were a fisher of men.

This final word. A fisherman's satisfaction does not last forever. He is never content to live on past catches but is forever fishing for more and bigger fish. His is a sort of temporary satisfaction that must be constantly fed if it is to last.

So with the souls of men. One catch should not satisfy us for long, for the world at large needs Christ. We should be in a state of divine discontent until we have fished for every lost soul and we arrive at that day when "at the name of Jesus, every knee shall bow."

No invitation of the Master is more urgent than this one: "Follow me." And no promise he made does he want any more to see fulfilled in your life than this one: "and I will make you become fishers of men." With preparation, enthusiasm, persistence, the true follower of Christ can become a fisher of men and have the spiritual satisfaction of making a catch for him.



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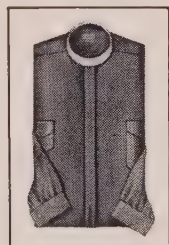
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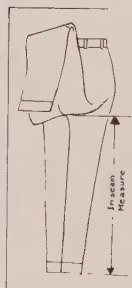
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IS IT ALL IN HOW YOU WRAP IT?

An informative, startling article on the packaging industry in the April 17, 1958 number of *The Reporter* raised the question for me. Did you know how immense and how expensive the wrapping of American consumers' purchases has become? Mr. Robert Bendiner, the contributing editor of the magazine referred to here, states that "all this variegated wrapping reaps an annual harvest reliably estimated at between twelve and sixteen billion dollars, equivalent at the very least to a sixth of the current national budget." Some \$22 million a year goes for just designing the containers of consumers' goods. Examine that aspirin box or bottle, that frozen food container with proper respect! I learn that the purpose of this so-called science of packaging is "a concerted assault on the eye, touch, and psyche of the consumer" to persuade him to choose Brand A over Brands B through Z. All of said brands may be similar in quality and quantity. Of course, in this era of self-service the hope of the packagers is that you and I will buy a product we had no idea of buying when we entered the store. Proof of the effectiveness of a new package for an old product is cited in the smashing sales of Marlboro's crush-proof cigarette box with the flip-top lid. Sales increased fifty times, or five thousand percent, in eight months following the introduction of the new wrapping. President Norman F. Greenway of the Folding Paper Box Association is reported to have said that the lesson for every industry in this development is to recognize the power of packaging change.

Is there any lesson church members, and in particular preachers and pastors, may learn from this extraordinary phenomenon of our culture? Of course, much of it will nauseate the ethically sensitive Christian. Who wants to be led around by the eye or the nose? Our esteemed contemporary *The Christain Century* devoted some of its 1958 seminary number to adverse criticism of married theological students who major in "how-to" courses—

David A. MacLennan

practical department offerings—since these are relatively easy courses to pass. Harassed husbands thereby acquire the requisite number of credits to graduate. No self-respecting servant of Christ agrees that how we say a thing is more important than what we say. If any man dilutes the gospel for the sake of making it palatable, he has his own reward and his own punishment. Dedicated Christians often communicate the truth powerfully in spite of stammering imperfections of composition and utterance. To go to the opposite extreme, however, is unwise and may be defeatist. "If by any means I may save some," I will review my methods of sermon making and delivery. Moreover I hope that in keeping the church and its mission before the public I may persuade my fellow Christians among the lay leaders to review their "packaging" of the program. Always there is the church and the world, as T. S. Eliot said in memorable verses long ago. Always the church and the world compete with each other for the attention and allegiance of John and Jane Doe. Certainly, as Paul made clear in his epistle to the Romans, they cannot hear without a preacher. They often decline to listen because we fail to remember that we are called to present the truth they most need to know and appropriate "on modern lines and shifted about a bit on their respective containers."

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

SERMON SEEDS

I. A Word for the Human Race

This sermon title came from the leading editorial in *The New York Times* April 27, 1958. It could provide a timely sermon on a Sunday in July nearest the chief national holiday of both Canada and the United States. In the editorial, one who must be not only an informed political thinker, but an essentially Christian one, pleads for what he calls "a patriotism of humanity." We need to plan as a people, he urges, for the whole future of humanity. He is not "soft" toward the U. S. S. R. or any other subversive or anti-democratic power. He does not brush aside as inconsequential the struggle for power in which Moscow is engaged. But he is concerned, as Christians must be, with the immediate problem for us and our friends, namely to "get rid permanently of the atomic weapon without leaving the Russians in a position to dominate the world by conventional weapons." In the perspective of the conceivable disaster (desperation on one side or the other bringing the catastrophic weapon out of hiding and into global action), "the issue transcends the narrower interests of the United States or of any country."

This could be paraphrased by the preacher by way of introduction. More difficult is to indicate clearly certain measures "little people" like ourselves may take to create, widen and implement "a patriotism of humanity." Yet surely this is close to what our Lord meant when he urged his followers to seek first God's kingdom and his righteousness. Whatever eschatological meanings may have been in Jesus' mind, the immediate, this-worldly application may not be denied. So Matthew 6:33 may be an inevitable choice for text.

Somewhere I read that a statesman listed three essentials of Christian civilization. These three may provide three points for a sermon on this theme. The essentials are:

(1) *Peace*. No one wants to fight under modern conditions. No civilized order for mankind can be achieved and maintained in a state of war "from here on out."

(2) *Freedom* is essential to Christian civilization, to building a Christian community for nations as for any group of persons. See Galatians, chapter 5, as well as parts of chapter 4, and other New Testament passages on Christian liberty. Not only must we join others everywhere who will work for peace and remove from humanity the threat of any kind of war; we must also extend true freedom, and resist any attempt in the name of realistic politics or ecclesiastical policy to curtail the freedom already won. Here the preacher may develop other facets of the matter.

(3) Third essential to Christian culture and real living from the Christian perspective is *law*. The rule of law is necessary because freedom and peace are meaningless unless guaranteed by law. Christian freedom is "ordered freedom." Christians insist that citizens be responsible citizens.

(4) Where do Christ and religion enter? In everything. If you can, read Dr. Harold A. Bosley's sermon "Religious Faith Undergirds Democracy" in *Main Issues Confronting Christendom*; Harper & Brothers, New York, 1948. Insights are still valid ten years later. Dr. Bosley

quoted George Washington's view that this nation "kept consciously under God can achieve a much higher form of democracy than history has any record of up to date." (page 152) In his farewell address Washington urged his fellow countrymen to attend constantly to the worship of God: "Can it be," he asked, "that Providence has not connected the permanent felicity of a nation with its virtue?" See also the quotations from Lincoln and Woodrow Wilson. What is true for our nation must be true for all nations. "God so loved the world." In Christ we must love the world in such fashion and spirit that impediments to God's design may be removed.

II. Use the Time You Have

Text—John 11:9: "Are there not twelve hours in the day? If any one walks in the day, he does not stumble, because he sees the light of this world. But if any one walks in the night, he stumbles, because the light is not in him." You have twelve hours every day, says the Master of life and of the art of living greatly in God. But you must walk, not merely rest, repine, fret, go round in futile circles. Time fascinates. Time passes, we say, but the poet was right: "No, we pass, time stays." As summer draws on, no Christian need apologize for loafing. Life is alternation. Toil and rest, labor and leisure, work and play, activity physical

and activity mental, or intellectual and spiritual, characterize the balanced life. Nevertheless most of us need not have many birthdays to realize that "time's awasting," and we may be too!

My friend the refreshing preacher of Westwood Community Methodist Church, Los Angeles, Dr. Melvin E. Wheatley, preached to his large congregation recently on, "What on earth are you doing with your time?" (A layman's book by one of the Speers family appeared some years ago with the sharp question to Christians ministerial and lay, "What on earth are you doing?") Dr. Wheatley is sure that the people who do significant things well are not those who have more time than the rest of us; they are persons who have "firmer hands on their time." His suggestions are practical and you can adapt them, assimilate their insights, and give them whatever depth of Christian content your convictions dictate.

(1) *Discriminate* in your use of time. Jesus had to be engaged in his Father's business. This excluded other business. Determine your priorities. Who was it who said years ago that life is like a theater or auditorium, with only so many seats? With these occupied by varied interests, activities, there are no more seats for any others.

(2) *Alternate* is the second key to Christian use of our time. This tells us we must do many things. Wisely Dr.

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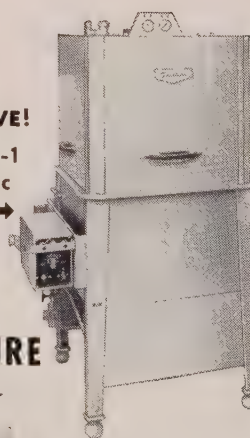
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Wheatley reminded his 1958 hearers of what an earlier generation learned from reading the late Dr. Richard C. Cabot's book *What Men Live By*. Work, love, play, and worship are the four basic ingredients of a well-rounded, developing personality.

(3) *Concentrate* is the third rule for making the most of our minutes, hours, days and years. "Now hear this," life says to us repeatedly. Do we listen? Do we pay attention? Recall Perry Como's hit song of a few months back: "Magic Moments." Moments seem magical when they are focussed on something worth doing, thinking, praying about. I would add to my friend's excellent outline a fourth key:

(4) *Dedicate*. Dedicate your time whether it be much or little to God. We may have moved on from John Milton's Puritan emphasis of living each minute "as in our Great Taskmaster's eye," but we need to offer to God not only our abilities, our money, our energies, which he has entrusted to us, but also our time. To dedicate our days to God is to invest them with eternal worth, and it is to find them being filled with worthwhile distance run. Frances Havergal's familiar hymn strikes a sound note:

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless
praise . . .

Think of the ways in which moments and days can be used so that they "flow in ceaseless praise" of one who is both ancient of days and eternal love.

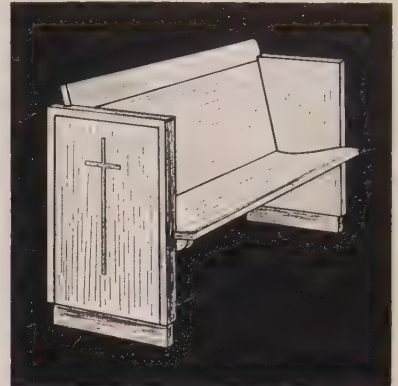
Another devotional sermon or meditation can be developed from the recent book on the inner life published by the distinguished British Methodist preacher and leader, Dr. William E. Sangster. I include it, I hope with Dr. Sangster's permission, for you to use in your own way. If you do use it, of course, you will give due credit to Dr. Sangster. Indeed I would be inclined to say frankly at the beginning of such a message: "This morning I wish to share with you some insights (or, a truth) which Dr. William E. Sangster of England has given us in a recent helpful book. I commend to you the entire book, *The Secret of the Radiant Life*."

Text is almost suggested in the method outlined. It is Galatians 5:22, 23—the fruits of the Spirit. Relevant also is verse 25 of the same chapter: "If we live by the Spirit, let us also walk by the Spirit." How to walk is clearly indicated in the formula. Here then is

III. How to Use the Time We Get

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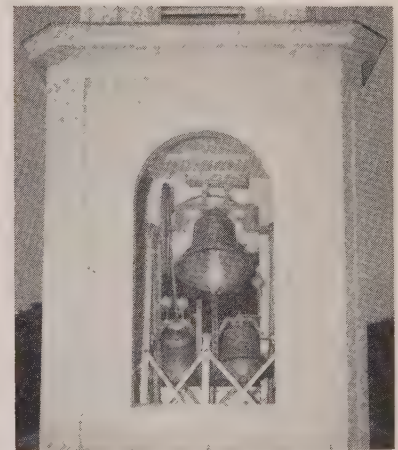
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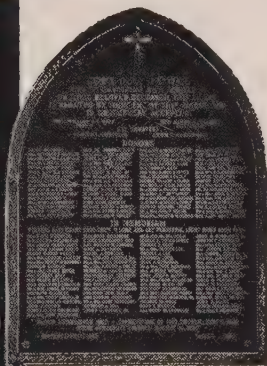
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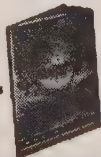
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word at all. But to each in turn, she would direct her thought and seek to canalize the stream of God's love.

"She smiled as she told me. 'I sometimes feel,' she said, 'that I have in my hands the nozzle of a great love and, each in turn, I pour the love of God over them.'"

"I entertain little doubt that the people involved in these brief encounters were unconsciously helped by this good woman's silent ministries, but I am quite positive that she herself was a radiant Christian. You cannot be offering yourself all the time as a chancel of God's love without gaining from it yourself . . .

"Finally, I suggest as yet another way of directing your thoughts in the odd moments as they come, that you have in the antechamber of your mind 'a word for the day'—a different word for each day of the week, a word easily summoned and rich in its power to relate you to God.

"Here is a way I have found helpful myself and have taught to other people.

There are seven days in the week. Let us take seven of the facets of Christ's mind which have drawn us in this study (and which are set down in the New Testament as fruit of the Holy Spirit as well) and put them in an order most easily remembered. Let us take Love, Joy, Peace, Endurance, Kindness, Faithfulness, and Self-control. Let us change the words (though not the sense) and put those facets of Christ's mind in alphabetical order. Let Affection stand for Love, and Benevolence for Kindness, and Calmness for Peace, and Discipline for Self-control, Endurance and Faithfulness fit into the pattern of themselves, and Gladness can take the place of Joy. Link each word to a day in the week. Remember the word with every morning as it comes.

On Sunday it is Affection.
On Monday it is Benevolence.
On Tuesday it is Calmness.
On Wednesday it is Discipline.
On Thursday it is Endurance.
On Friday it is Faithfulness.
On Saturday it is Gladness.

"In any odd moment of the day, think of the key word. Instead of fretting and fuming at unexpected obstructions, turn your mind to 'the word for the day.' Instead of indulging those foolish and sometimes dangerous daydreams, take the word out of your memory and turn it over on your tongue. Say it to yourself. Say it loud enough to hear it. Hold the sense of it in your mind as you say it.

Affection—the limitless love of God, which is ready to course through me to other people.

Benevolence—which is that same love, active as kindness in the briefer contacts of life.

Calmness—the peace of God, surpassing understanding but ready to rule in the heart.

Discipline—the power God gives to

control all the impulses of nature and make them serve his ends.

Endurance—the courage of Christ to persist in all things good and never to give in to evil.

Faithfulness—the central loyalty of the soul to God, whatever the cost.

Gladness—the inward happiness of those who believe, sometimes bubbling into exuberance and sometimes glowing with deep content.

"Each of the words grows richer with use. It absorbs something of the spirit of every meditation upon it. It deepens the quality it names." W. E. Sangster, *The Secret of Radiant Life*. Abingdon Press. Nashville, Tennessee. 1957. Pages 214, 215.)

IV. How Much Togetherness Can You Take?

Text—Matthew 14:23: "And after he had dismissed the crowds, he went up into the hills by himself to pray." See also Matthew 14:13, where it is recorded that after the shocking news of John the Baptist's execution by Herod, Jesus "withdrew from there in a boat to a lonely place apart." Note that it was not fear that drove him into solitude, but the need of privacy to think things through, recover perspective and renew contact with the Father who can make even the crimes of men to further his good purpose.

Introduction: "Togetherness" is a fairly new word describing an essential condition of real living. Community is the term preferred by more serious writers, including theologians. As the essential gospel of Christ has been a major rediscovery of our time, so is the fact of the church as an integral part of the gospel and an indispensable part of salvation a rediscovery by many. Togetherness destroys the enemy of health and newness of life we know as loneliness. An excellent magazine of the Methodist Church is entitled *Together*. The more we are together as friends of Christ and of one another, the happier and more Christian we shall be. Jesus selected twelve that they might be with him. This was the divine method of training ambassadors of the kingdom of God. It still is. Fellowship is one of the master keys of the New Testament and of Christian discipleship. Psalm 68:6 affirms a glorious fact of God's loving provision for our needs: "God setteth the solitary in families." It is still true that there is no such person as a solitary Christian in the New Testament. We need each other. Individuals that pray as well as work and play together not only stay together for mutual strengthening, but achieve together what no one member of the team may achieve alone. This is point number one.

(1) "Togetherness" at its Christian level is essential to life abundant and to working with Christ for the realization of his design for men. In Paul's earliest writings he knew its importance. So in

I Thessalonians 5:11, using the King James version, he wrote: "Wherefore comfort yourselves together." (RSV: "Therefore encourage one another and build one another up, just as you are doing.")

(2) But we can make a fetish and idol of the concept. A professor of philosophy of Columbia University, Dr. Charles Frankel, recently uttered a partially humorous protest against what he admits is a friendly but strenuous condition: togetherness. He made bold to make the churlish suggestion that "togetherness is becoming something of a nuisance. . . . One can detect the workings of the cult of togetherness not only in family but in our approach to education, community affairs, business and politics, and in the longing which many of our most serious social thinkers permit themselves for other social orders more tightly knit than our own."

"We need some separateness to maintain a decent family," says the professor. Right! If sister had to play her records, junior had to build his project, father had to do his accounts or polish his woodwork, and mother do whatever mothers have to do constantly—all at the same time and in the same place—families would be assaulted by more insidious things than secularism, communism at their worst! Dr. Frankel is sure that the word "together" (he dislikes lassoing an adverb and making it do the work of a noun) raises three elementary questions: "Together with whom? Together for what purpose? Together how much?"*

If even the most congenial friends want only to be together forever and do nothing else, they are, as Dante saw, in hell, or will be. (I was tempted to use Romans 3:12b: "together they have gone wrong.") On the last point—together how much?—Jesus can give us both example and insight. Repeatedly the gospels make clear he found it necessary to withdraw from the crowd to clear his soul, to renew his physical energy, to recharge his emotional reserves, to make intimate contact with the Father. What about our church programs? Is it heresy and a reactionary attitude to ask ourselves searching questions about our efforts to get people together, on committees, in groups, in societies? Are we sometimes unconsciously undermining the very organism and institution we seek as disciples to promote, namely the Christian family and the Christian home? Togetherness for its own sake can breed conformity of a weakening kind. Togetherness may be so oppressive as to require participants to "disengage" themselves for the community's sake as well as for their own. Do we go up into some hills of vision and quiet to pray? to think? to "center down" in God? Unless we do, togetherness may be an enemy of the Christian life. Can we come together in agreement on this?

*New York Times Magazine, page 26. April 27, 1958.

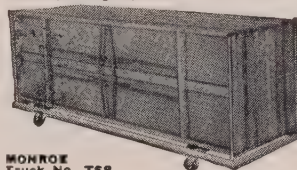
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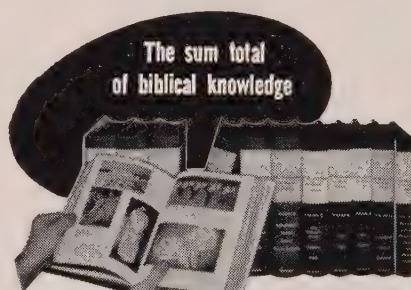
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It is not quite a year old, but if you have missed this particular book you have missed one of the significant books for Americans generally and Christians specifically. It is *The Kingdom beyond Caste* by Liston Pope. Published in 1957 by Friendship Press, New York, in a hard cover edition at \$3.00, it may be obtained through religious bookstores and denominational publishing houses in a cheaper paper edition. Race relations remain one of the major problems confronting us in North America as in South Africa and elsewhere. Yale Divinity School's dean is unusually well qualified to discuss the problem in the light of the Christian faith and ethic. I have recently visited his home-town community of Thomasville, North Carolina. In that busy and friendly community he grew up with the Negro and with the white man's problem of the Negro. Trained as a social scientist, he did his graduate work (following his B.D. at Duke) at Yale University. He gave long, careful study to the church and labor, organized and unorganized. Christian social ethics have been his special field. A sabbatical leave spent in South Africa added to his insights and factual material. Liston Pope does not rant. He does not equivocate. He does not oversimplify, nor does he prophesy that the Christian solution will be delivered either with the morning's milk or as a result of a Democratic party victory in the next federal election. If I was a convinced segregationist, as many church members are alleged to be, I would compel myself to read this book. A scholarly, informed, and courageous Southerner with broad outlook and Christian conviction must be heard. If I belonged to any group devoted to halting integration I would be afraid not to read *The Kingdom beyond Caste*! Preachers will find in it a judicious analysis of how we become prejudiced, an exposure of fancies and fallacies concerning race, a brief but clear appraisal of ways of dealing with our differences, where local churches come in and how the churches' world mission is affected. Biblical resources are indicated, and the Christian hope of the kingdom of God beyond boundaries and beyond all caste upheld and clarified. Our church women are reading this book with keen interest and in large numbers; we would better read it ourselves.

NOTABLE QUOTES

There is a vast difference between putting your nose in other people's business and putting your heart in other people's problems.—Dr. Harold W. Ruopp, former pastor, Hennepin Avenue Methodist Church, Minneapolis.

The life of faith is life in the community of faith, not only in its communal

activities and institutions but also in the inner life of its members. Separation from the activities of the community of faith is not necessarily separation from the community itself. It can be a way (for example, in voluntary seclusion) to intensify the spirit which rules the communal life. Often he who has withdrawn into temporary seclusion returns to the community whose language he still speaks and whose symbol he renews. For there is no life of faith even in mystical solitude, which is not life in the community of faith. Further, there is no community where there is not a community of faith. —Paul Tillich, *Dynamics of Faith*, page 118. Harper & Brothers, 1958.

The greatness in man's becoming puts the whole setting of man into eternity and on to a world scale. He is not a little man, fighting his petty battles for a petty crown. He is surrounded by a cloud of witnesses, his battles are in an arena as big as the ages; his crown of life, eternal life. The believer has a kinship with nature's purpose and end. "All things work together for good, to them that love God." Thus is a Christian at home in God's world; but he shares its impatience—waiting for the final triumph.—E. H. Robertson, *Man's Estimate of Man*, page 86. Student Christian Mission Book Club, Naperville, Illinois, 1958.

Charlton Heston was cast in the role of Moses in Cecil B. DeMille's motion picture, *The Ten Commandments*. But even on location he found it difficult to get into the Old Testament mood. For instance, the original Moses climbed Mount Sinai on foot. Whereas, for the movie shots, Heston was taken up the mountain three times a day by helicopter!

So it is that our times are strangely different from Bible times. How is it that the words of the Bible after two thousand years can have authority for us in an atomic and helicopter age? The answer lies in the fact that the needs of the human heart are much the same today as in those days. The deepest of these needs is the need of God. And in the Bible we find the supreme record of man's encounter with God in history.—*Getting Help from the Bible* by Charles M. Crowe. Harper & Brothers, 1956, page 7.

JEST FOR THE PARSON

Following a week's preaching mission by an eminent and eloquent visiting preacher, the local pastor began his sermon with a gentle plea for patience: "You must all feel a little bit sorry for me having to preach this morning after the wonderful preaching we've had this past week." A "character" in a front pew responded audibly and feelingly: "We don't feel sorry for you, preacher, but you sure should feel sorry for us today!"

WOOD CARVING

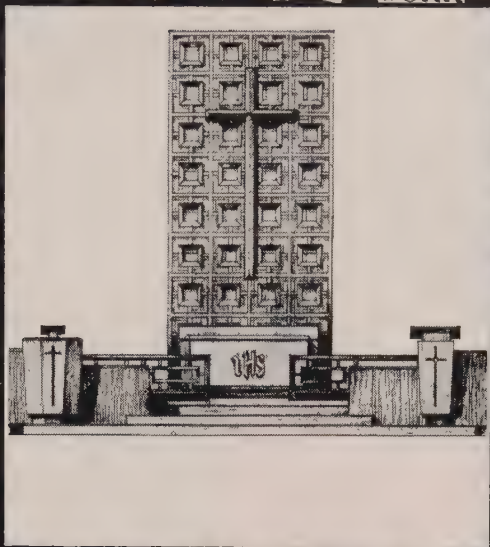
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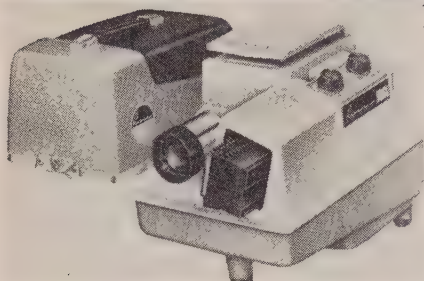
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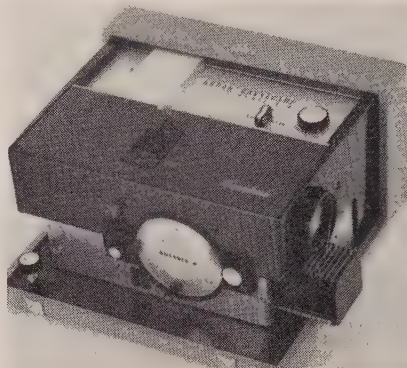


Automatic Magazine Slide Projector

The Revere Camera Company has introduced new slide projectors, the "503" (with 300 watt lamp) and the "505" (with 500 watt lamp) which will show any of 36 slides mounted in a magazine at the touch of a finger, or in sequence when set for automatic use, in which case they are faded in and out by remote control.

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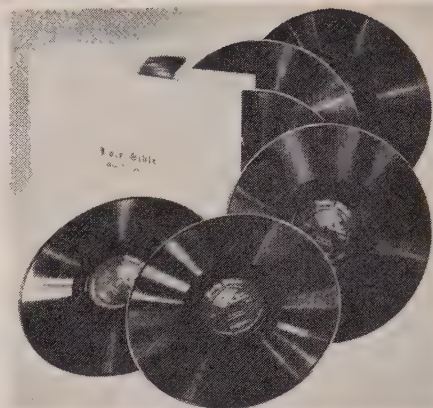
If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 58, tear off, and mail. Don't forget to fill out the space for your name, address, and church.



Automatic Slide Projector

A new projector, the "Cavalcade" has been introduced by Eastman Kodak Company which offers three methods of advancing slides—automatic cycling (four, eight, sixteen seconds between slides), powered slide changing by pressing a button on the projector or a remote cord, and manual, which may be used even when set for automatic operation. Slides are also preconditioned to prevent "popping." The projector has a brightness selector for varying conditions.

Circle No. 6584 on coupon



Bible Records

A set of 26 hi-fi records, a word for word reading of the King James version of the New Testament by Marvin Miller has been introduced by Cathedral Records. The company makes a special offer to ministers and others.

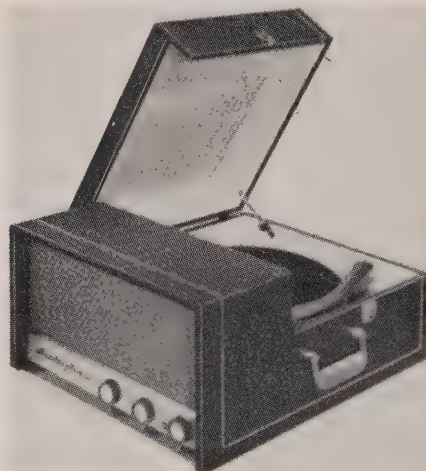
Circle No. 6586 on coupon



Projection Screen

The Radiant Manufacturing Corporation has introduced a new glass beaded projection screen, the "Film Master." The surface is mildew and flame proof. A newly styled hexagonal screen case provides complete adjustability. Available in eight sizes, 30" x 30" to 70" x 70".

Circle No. 6582 on coupon



Portable High Fidelity Phonograph

A new high fidelity portable phonograph which will handle 12, 10, and 7 inch records in four speeds and weighs only 26 1/2 pounds has been introduced by Stromberg-Carlson.

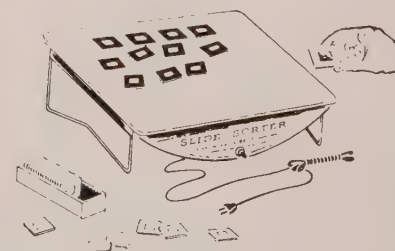
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Portable Screen

The Luther O. Draper Shade Company has introduced a new screen, the "V-screen" which fastens to the wall with special clips. It is light in weight, and neat and compact, and easily moved from one spot to another.

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Slide Sorter

A new slide-sorter has been developed by the H. E. Geist Company. The translucent work surface will hold forty slides at a time. The unit may also be used for retouching, tracing, cutting stencils, etc.

Circle No. 6588 on coupon

Recording Tape Booklet

The Minnesota Mining and Manufacturing Co. has made available a new booklet called "Which Tape Type Are You?" designed to help in the selection of the right magnetic tape for specific purposes.

Circle No. 6583 on coupon

for CHURCHES



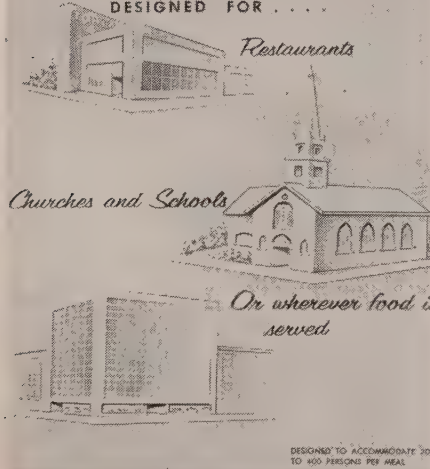
Recordings For Pre-School Ages

The Judson Press has announced some new recordings by Margaret L. Crain for nursery and kindergarten ages. We have had the privilege of hearing one of the twelve inch records for the nursery program and the two record albums for the kindergarten. We think that the editor has selected wisely the lyrics used and the accompanying music has the simplicity and rhythm which will interest children of these ages. Little children will find it easy to get into the proper mood and will soon be humming, or singing, the words which come so naturally. These records should have a place in our homes and church schools.

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Dishwashing System Brochure

The Fearless Dishwasher Company has issued a new brochure describing its pre-assembled dishwashing system, including specifications, prices and plumbing plan.

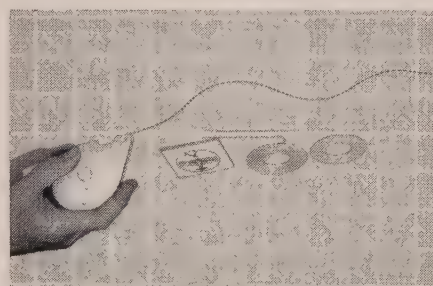
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Movable Wall System

A new movable wall system, prefabricated, has been developed by E. F. Hauserman Company. Major features of the system include full-flush panels with single line joints, fire and sound resistant steel and glass construction and complete reusability after wall is changed and re-located.

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Printed Tape Dispenser

Chart-Pak, Inc., has introduced a new dispenser, the "Tape-Pen" to be used with the company's line of tapes. Useful for draftsmen, chartmakers, layout people, office work, the "Tape-Pen" is said to save many hours in producing neat lines on charts, etc., broken, dotted or solid.

Circle No. 65812 on coupon



Portable Cafeteria

A system of food service, called the "Stor-A-Teria" which transports, stores and serves has been introduced by Lincoln Manufacturing Co., Inc. The stainless steel counter is constructed to customer's specifications from stock parts and is filled out with undercounter storage units called "Stor-O-Wheels." These may be loaded in the kitchen and wheeled to the service area.

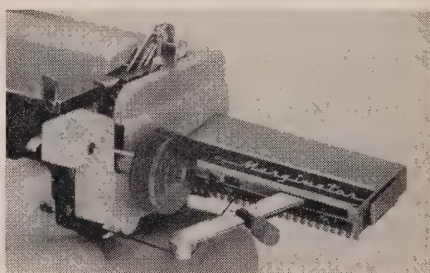
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Table and Chair Trucks

Howe Folding Furniture, Inc. has introduced a new group of chair and table trucks with welded frames, 2" x 2" x 1/8". Models come in both six and eight foot lengths for tables with optional hardwood rails covering braces. Models for chairs are available in 5, 6, 7, and 8 ft. lengths. They are equipped with 4" hard rubber casters, one set fixed, and one set swivelled.

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Typewriter Justifier

A typewriter justifier, which helps immeasurably in evening out right hand margins for material prepared for reproduction purposes, such as mimeograph or offset stencils, is currently being marketed by the Marginator Company.

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New Film Series

A series of five motion pictures is currently in production in the Holy Land, under the joint direction of Rev. Donald Lantz, religious education director of Family Films, Inc., and Rev. Alexander Ferguson, director of motion picture production for the Broadcasting & Film Commission of the National Council of Churches of Christ in the BGA. A co-operative project of the National Council and Family Films, the purpose of the series is to enrich and clarify the understanding that church school pupils and general church audiences have of Biblical locations and ways of life. Tentative titles are "Shepherd Life in Bible Times", "Homeland of Jesus", "Jerusalem" and two films dealing with the geography and with archeology in the Holy Land.

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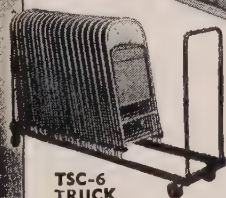
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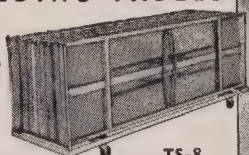
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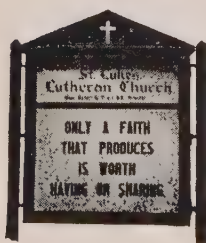
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Gift in Will Was

When her husband died, Mrs. Downey built a church for interdenominational use as a memorial. Across a highway was another tract of land owned by her, on which was a lake. She verbally permitted members of the church to use the lake for baptism and the younger children to use it for swimming.

Later she made a will which gave the tract on which the lake was situated to the county for use as a public park, on this condition:

The church now located in the vicinity shall have the privilege of baptizing persons in the lake and also the young people of the church are not to be denied the privilege of swimming and bathing in the lake.

Suit was started to determine the validity of the gift to the county in the light of the conditions imposed, and of the rights of Mrs. Downey's heirs should the land cease to be used as a park.

It was claimed that the county could not accept the gift on the condition imposed because that would violate the first amendment to the United States Constitution which separates church and state.

The trial judge decided:

The ownership of said land by the county is subject to a perpetual easement in favor of Downey Memorial Church (Interdenominational) to use the lake on the property devised for baptismal purposes. The use of the lake for baptizing by a specific church is a proper public use and is not in any way in conflict with the public use of the lake by the county for a county park, and further, would not require the expenditure of public funds by the county for maintaining said property as a public park in violation . . . of the Florida constitution, or . . . the constitution of the United States. . . . Orange County has . . . authority to take and acquire land by devise for purposes of a public park and to operate . . . a public park through specific legislation granting such authority is lacking.

Upon the trial judge's decision, the

Florida Supreme Court said in the case of Koerner vs. Borck, 100 So. 2d, 308:

The First Amendment to the United States Constitution commands that a state "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." . . . In the words of Jefferson, the clause against establishment of religion by law was intended to erect a wall of separation between church and state. *Everson vs. Board of Education*, 330 U. S. 1, 67 S. Ct. 504, 91 L. Ed. 711, 412, citing *Reynolds vs. United States*, 98 U. S. 145, at 164, 25 L. Ed. 244. In the *Everson* case, it was held that this principle was not violated by the State of New Jersey when it provided for the payment, from tax-raised funds, of the fares of parochial school pupils as a part of the general program under which it paid the fares of pupils attending the public schools. But see *People of State of Illinois, ex rel. McCollum vs. Board of Education*, 333 U. S. 203, 68 S. Ct. 461, 92 L. Ed. 648, 2 A. L. R. 2d 1338, in which the court held that an Illinois board of education could not provide for religious instruction to students during school hours in cooperation with a local association of churches. Obviously, neither of these decisions is in point on the facts.

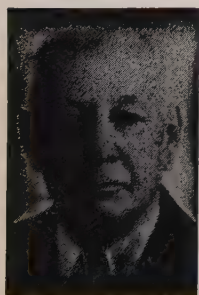
Baptizings in the public lakes and streams of this country are a colorful part of its early religious history. Since the innovation of the baptistery as a part of the church plant for those denominations baptizing by immersion, this practice is not as common as before. But it still exists; and, until now, no one to our knowledge has ever seriously contended that to permit baptism in a public lake or stream (violates) the first amendment. Such permission is clearly not an establishment of religion, in the words of the amendment; nor do we think it (violates) the principle of separation of church and state. . . . To

Valid

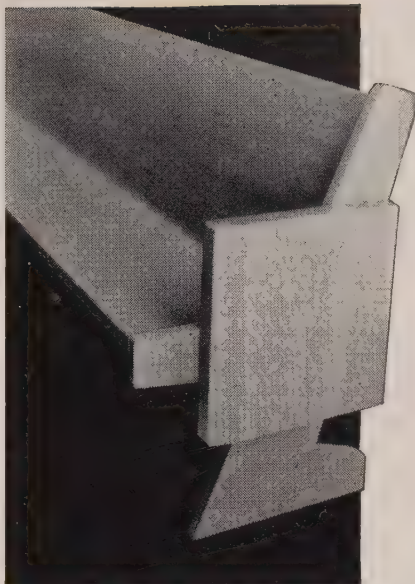
hold that the amendment is an absolute prohibition against such use of waters would, in effect, prohibit many religious groups from carrying out the tenets of their faith; and, as stated in *Everson vs. Board of Education*, supra, 67 S. Ct. 504, 505, "State power is no more to be used so as to handicap religions, than it is to favor them."

The fact that the use of the lake for baptismal purposes is coupled with a perpetual right of ingress and egress over the county-owned land to reach the lake does not require a different conclusion. . . . See *Fenske vs. Coddington*, Fla. 1952, 57 So. 3d, 452, holding valid as against a similar attack a conveyance of property to the Board of Public Instructions of Orange County, the deed reserving for use as a chapel for religious worship a portion of the property conveyed, together with a right of ingress and egress, to and from the chapel over the property conveyed to the county.

Nor is the (trial judge's decision subject to) attack . . . under Section 6 of the Declaration of Rights of the Florida Constitution, F. S. A., prohibiting the expenditure of public funds, directly or indirectly, in aid of any church, sect, religious denomination, or sectarian institution. Here, as in *Fenske vs. Coddington*, supra, 57 So. 2d 452, any improvement to the county-owned land will be made for the benefit of the people of the county and not for the church.



Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor, to nationally circulated trade and professional journals.



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NEW BOOKS

Popular Theology

BELIEFS THAT MATTER, by Ganse Little, Westminster Press, 1957, 142 pages, \$2.50.

This book is a splendid example of the serious concern with which a great many ministers today approach the task of preaching. Knowing that for many people their "inherited beliefs" lack a proper content of meaning, the author has undertaken to show how the doctrines of historic Christian faith do have relevance for contemporary living. The opening chapter "What Does it Matter?" i.e. what we believe, brings into sharp focus the flimsy nature of the notion we often hear expressed: "It doesn't make any difference what a man believes so long as he is sincere." Other chapters deal with Repentance, the Bible, God, Man, Sin, Salvation, Christ, Grace, Sacraments, Prayer, the Holy Spirit, and in them he shows unmistakably how important are our beliefs about these doctrines. Before publication they were preached as sermons in two different pulpits where the author served, and then on the National Radio Pulpit in the summer of 1956. S.L.

FAITH FOR PERSONAL CRISES, by Carl Michalson, Charles Scribner's Sons, 184 pages, \$3.50.

Dealing with what the author calls "poimenical" theology (a theology for the proper shepherding of the sheep), Dr. Michalson of Drew Seminary presents resources of the Christian faith to meet seven personal crises: anxiety, guilt, doubt, vocation, marriage, suffering, and death. In each of these he points out the backgrounds for each crisis psychologically and theologically, then helps the reader to choose the Christian answers to the problem of himself in facing his own crisis within that field.

None of this is abstract. Dr. Michalson describes the various personalities with their reactions to the many facets of the crises under discussion, so that the reader is saying to himself, "Yes, that is myself" or "Now I see why so-and-so reacts as he does."

In a way this is a self-help book. More, it will be suggestive to minister and counselor as a guide to understanding theologically something of the crises through which all of us pass. Its value to the layman rests in that same approach. It gives theological undergirding without using technical theological jargon to the seven

problems that most laymen face.

H. W. F.
FAITH AT WORK, edited by Samuel M. Shoemaker, Hawthorn Books, 320 pages, \$4.95.

During his 27 years as rector of Calvary Episcopal Church, New York City, Dr. Shoemaker developed the parish paper, "The Evangel", into a widely-known magazine for evangelical experiences of faith. Recently the name of the magazine was changed to "Faith at Work", as it became the organ of a separate corporation.

This book bearing the name of the magazine contains nearly fifty articles from over a period of years, largely experiences of faith among laymen. Most of them are not too well-written, and suffer in such a collection; but all of them speak of vital experiences of faith at work. It is what the writers have to share, not their literary style, that is important.

Divided into five areas, personal awakening, prayer, fellowship, communication, and application, the stories range from a page or two of personal insight in small matters to several pages describing the work of the Omi Brotherhood of Japan. These will prove interesting to read for the many who now enjoy this magazine, or similar ones of an evangelical nature. H.W.F.

The Ministry

THE PROTESTANT MINISTRY, by Daniel Jenkins, Doubleday and Company, 194 pages, \$3.00.

This book combines three chapters from Dr. Jenkins' earlier book *The Gift of Ministry* with the five lectures given under the Currie lectureship at Austin Presbyterian Theological Seminary in 1957. The author is a British Congregationalist and lecturer at the University of Chicago. The combination of the British and American in his current background gives him considerable insight not often found among the more parochial. Add to this the fact that he is both preacher-pastor and seminary lecturer within the course of a single year and you can be assured that the sharpness required in the classroom is backed by the experience only gained in the pulpit and pastor's study.

Perhaps the greatest temptation facing the busy American pastor is to lose gradually his critical faculties and his ability to analyze himself and his ministry. He takes his favored position for granted, and in the busy course of administering a cor-

poration loses the detached intelligence which must from time to time be utilized to keep him from becoming an adjunct of culture rather than a servant of God. That is why every minister is false to his calling if he neglects to study such books as these. The minister must be self-conscious, reevaluating his approach day by day. "To be a minister is a perilous business" and it must remain perilous. Dr. Jenkins issues that challenge.

The first section, the lectures, is entitled "The Protestant Ministry Today." Chapter headings show the scope of the author's inquiry—The Ministry as the Ecumenical Problem, The True Function of the Ministry in Protestantism, Protestant Thoughts on Episcopacy, Unpopular Thoughts on Communication, The Minister's Place in Society. The second section, adapted from his previous book, is entitled "The Inner Life of the Minister." Chapters are—The Theatron, The Man of Faith, Orthodoxy and Heresy: The Temptations of the Ministry.

Something of the insight which the author shows may be gotten from this quotation from the chapter of communication. "It is the peril of the popular preacher that he succeeds in effective communication on too superficial a level and then concludes that his work is done. He leaves the deeper places of human personality free for the devil's work and this arrangement suits the devil very well."

Beware when all men think well of you!

D.F.S.

Biographical

PREACHER MIKE, by Elaine Rice Chabot, The Citadel Press, 226 pages, \$4.00.

Dr. Mertin S. Rice, who spent most of his thirty years in Detroit as pastor of the great Metropolitan Methodist Church on Woodward Avenue, was undoubtedly one of America's great preachers. Since he died but fifteen years ago, many are still among us who were inspired, strengthened, and helped by his preaching, and his books are found in numerous libraries, public and private. He is today not simply a figure in the life of the past but a living force, and his influence will continue to touch other lives in the years that are to come.

This biography is the work of his daughter and naturally has the personal touch and the spirit of devotion which so

often characterizes personal studies written by those close to their subject. Mrs. Chabut has real skill in writing and has produced a book which is delightful and inspiring reading. No one can read it without feeling that he knows "Preacher Mike." Those who come into contact with this record of his life will feel that Dr. Rice deserves to be remembered not only for what he did but also for what he was.

He was the son of a circuit-riding Methodist preacher. For a time he planned to be a lawyer but soon became dissatisfied with his choice and accepted an appointment to a five point circuit covering thirty-two miles at a salary of \$300 a year. This was the beginning of his long and fruitful career. He traveled as many as 200,000 miles in a single year and delivered 8,520 sermons during his lifetime.

As one reads this vivid, arresting biography, he is impressed that it would have been highly unfortunate had it not been written. A feature of the book which deserves at least a passing mention is its attractive format and its delightful illustrations. L.H.C.

THE MIDNIGHT LION, Gustavus Adolphus, Soldier of God, by Alfred P. Klausler, Augsburg Publishing House, 140 pages, \$2.50.

Gustavus Adolphus is described as the Midnight Lion, King of Sweden, who began his military engagements at the age of 16 and became the talk of Europe before he was 30. Young and old are captivated by the story of brave young men who do their duty to God and their fellow man. This fictional story tells how Adolphus battled to gain "great advantages to those of the Protestant faith."

The author, a Lutheran minister, says of the book, "I wrote it because I wanted the youth of the church to become acquainted with one of the greatest leaders in the creation of the Protestant Reformation, next to Martin Luther. A great military tactician, statesman, theologian, Gustavus Adolphus deserves more than passing attention from the 20th Century Christian." It is well written.

T.B.R.
THEY KNEW JESUS, by George W. Cornell. William Morrow and Company. \$3.75.

This is not a profound book, but it is delightfully interesting, educative and inspiring. I found that I wanted to continue reading it right through to the end, at a single sitting, after reading the first chapter. It is beautifully written, and easily understood. The book merits the attention of all who wish to know more about the many characters who figured in the divine drama from Manger to the Resurrection and Ascension of our Lord. Some of these characters are well known to most of us, while others are scarcely known. Yet they played their part for good or ill, and made their contribution. The author has given us "down to earth" portrayals of

twenty-four persons, and only one is derived from tradition. The others are actual participants. And through these graphic vignettes the Man of Galilee is made tremendously real and lifelike.

A word about the author. At thirty-seven years of age George W. Cornell is Editor of The Associated Press. In 1954 he was cited for outstanding coverage of the field of religion by the National Religious Publicity Council. He was born in Oklahoma, studied journalism at the University of Oklahoma, and during World War II was an infantry lieutenant and officer in charge of the Daily Pacifican, published in the Southwest Pacific Theatre. He now lives in New York City with his wife and children.

A.S.N.

Biblical

THROUGH THE VALLEY by Harold E. Kohn, Wm. B. Eerdmans Publishing Co., 172 pages, \$3.00.

The 23rd Psalm is the favorite chapter in the Bible with many Christians. Its confidence in God, its great assertions, the absence of petition to God or complaint of man make fellowship with God the cherished blessing.

The author reads from the book of nature as well as the Psalm and interprets some of nature's clues to victorious living. Having been advised by his physician to take a rest, the author found a secluded spot near Lake Michigan. Being in touch with wild animals and birds, his nearest neighbors, the author tells how God

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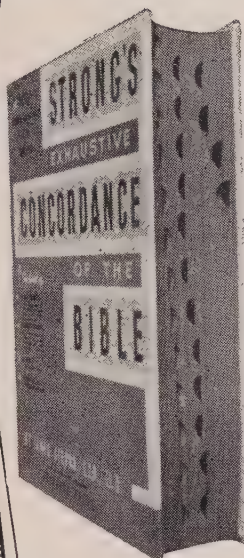
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T.B.R.

THE SEVEN LETTERS, by Hugh Martin, Westminster Press, 123 pages. \$2.25.

This prolific British author, whose editorship of the Student Christian Movement Press gave inexpensive but excellent books to the British and American reader, presents one of the finest brief interpretations of the book of Revelation this reviewer has seen. After his introductory chapters, he writes about each of the seven churches, their problems in their own time, and suggestions concerning such for our own times. Each letter is translated into modern idiomatic English by the author, as he attempts to give meaning to what is usually the least meaningful of New Testament books.

H.W.F.

FERTILE SOIL, by Max Vogelstein. The American Press. \$3.00.

In the light of all the disturbances in the Middle East today, this book which deals with a brief history of Israel and Judah from the death of Solomon in 933 B.C. to the Babylonian Captivity, makes more than interesting reading. The book is an attempt to help the individual be he laymen, teacher or minister to understand all of the events which transpired in what seem now like those far off yet significant days. Anyone in the above group who wishes to become better versed in what transpired in that period can well afford to purchase the book, and give it a place in the history section of his library. It also makes a useful book of reference. The author has provided us with valuable insights. Men who know their Old Testament history better than the reviewer does commend the book most highly. Men like Robert H. Pfeiffer, Professor at Harvard, and author of leading works on the literature of the Old Testament, Dr. Samuel Schulman the late scholarly Rabbi Emeritus of Temple Emanuel-El, New York City and others. There are fourteen excellent maps in the book, very fine notes and supplementary notes, as well as a chronological survey by the author. The book is an important contribution to any one making a study of ancient world politics.

A.S.N.

Philosophy

THE SPIRIT OF MAN, edited by Whit Burnett. Hawthorn Books, Inc., 409 pages. \$5.00.

Dr. Burnett, in his introduction to this anthology on the spirit of man, observes

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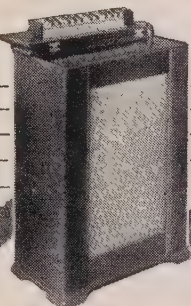
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that it is like a stained glass window, except that the separately shining bits are not all stained in the same studio nor by the same artist. Yet the subject remains the same and about this theme of the spirit of man we find various interpretations which the editor attempts to bring together.

The theme is analyzed into seven subjects. They are being, sharing, daring, doing, living, feeling and wondering. Thomas Wolfe, J. Hawkes, Jesse Stuart, D. H. Lawrence and J. H. Griffin write essays for the first subject of being. Sharing is discussed by Sherwood Anderson, Allan Dowling, E. Gilson, Katherine Mansfield and Thomas Merton. William James' essay "On the Strenuous Mood" is included in the chapter on daring. Here is a 19th century contribution for the present era. Ensio Tiira gives a 20th century description of being close to death and how possible. The essays in the chapter entitled "Doing" are particularly interesting. There is C. E. M. Joad's brief statement on how he went from an agnostic to a member of the Church of England. Elisabeth Elliot describes the action of five young men, her husband being one of them, in venturing into the territory of the Aucas. The spirit of man is surely a varied one in the chapter on "Living." Paul Tillich writes on "The Meaning of Joy" while Joseph Wood Krutch takes for his contribution to the meaning of living "The Mystique of the Desert." The four essays selected to describe "feeling" in the spirit of man are well chosen. Marcel, Schweitzer, G. Greene and C. S. Lewis are the contributors. The last chapter on the theme of "Wondering" contains that fine essay by the world famous botanist at Yale, Dr. Edmund W. Sinnott. Maugham, Gollancz, H. Keller, Standen, Krishnamurti and Helle conclude the list of contributors to the volume.

W.L.L.

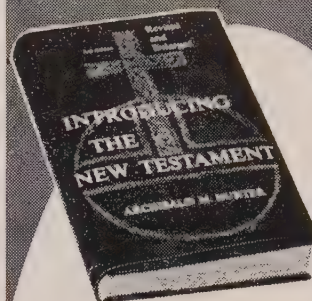
Christian Education

THE CHURCH SCHOOL, by Paul H. Vieth. Christian Education Press, 279 pages, \$3.50.

Dr. Vieth is a recognized authority in the field of Christian education, having been for a number of years Horace Bushnell Professor of Christian Nurture at the Yale Divinity School. He has also written a number of other books on this general subject such as *Teaching For Christian Living*, *How To Teach in the Church School*, and *Improving Your Sunday School*.

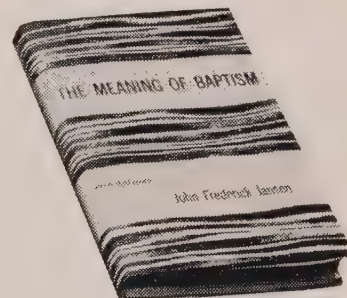
The author has no axe to grind and does not make any plea for a particular emphasis. In simple, forceful and direct fashion he carefully outlines the duties and responsibilities of teachers and officers as well as ministers and committees

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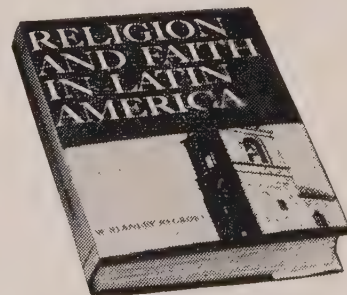
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J.Z.S.

GROUP SOCIALS FOR EVERY MONTH, by Jane Kirk. Abingdon Press, 222 pages, \$2.95.

This book, which is one in a series of the Abingdon Party Line, should prove to be a very handy reference for any busy minister who is constantly asked for ideas about all sorts of church social functions.

The author has been editor of the *Christian Herald* monthly feature "Woman's Place in the Church" since 1949 and because of this rich experience is intimately acquainted with all of the difficulties facing church leaders. The book is divided in a most practical and helpful manner. Social events appropriate for each month of the year are carefully and clearly explained in the first 142 pages of the book. Parts two and three deal with social planning on a large scale as well as tips on food service, favors, and decorations. Nothing seems to have been forgotten from how to acquaint one's congregation with the church hymnbook and the introduction of a new minister to "Let's Sing Carols a New Way."

The style is very simple and direct, making the book easy reading for even the most inexperienced.

J.Z.S.

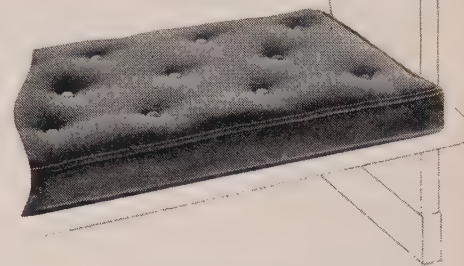
The Church

THE NATURE OF THE UNITY WE SEEK, edited by Paul S. Minear. The Bethany Press. 303 pages. \$4.00.

Dr. Minear, who is professor of New Testament at Yale Divinity School, has brought together in this volume the official report of the First Faith and Order Conference on the North American continent. This conference was held at Oberlin, Ohio from September 3-10, 1957. It was one of the most significant ecumenical meetings in recent years for it brought together 279 official delegates from 34 churches of the United States and 5 churches of Canada.

The editor writes a well balanced and clear summary of the conference as an introduction to the book. As he points out an ecumenical conference is a "baffling mixture of tangibles, such as persons and places, and of intangibles such as fears and hopes." He lists the several features which are new to a faith and order conference. The book consists of three parts. Part one contains the addresses of the conference, the daily schedule of the conference as well as its proceedings. Part two con-

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tains the four reports of each of the three divisions in which the conference was divided. The last part contains the supplement to report 9 of division three, a "who's who" of the conference and the list of the sixteen study groups.

To the reviewer, who was not at the conference, the opening address by the Right Reverend Angus Dun, the discussion of "Christ and the Church" by Professor Robert L. Calhoun, Dean Walter G. Muelder's discussion of institutionalism in relation to unity and disunity and section 2 of division 1, report on doctrinal consensus and conflict, must have been some of the more interesting portions of this important conference. This report of this first Faith and Order Conference should be read and reread by clergy and laymen who wish for a more universal Christianity today.

W.L.L.

THE RESPONSIBLE CHRISTIAN, by Victor Obenhaus, The University of Chicago Press, 219 pages, \$4.00.

In this book Dr. Obenhaus has undertaken to explore the role of the Christian in modern society in terms of economics, labor, agriculture, welfare, race, communism, health, church and state, civil rights, and Christian vocation. He supports the thesis that the relation between faith and the "major social issues in American life" is inseparable. In development of this idea he sets forth the basic theological concepts that are prerequisite both to an understanding of the issues involved and to a satisfactory solution.

The author thinks of the church not as the clergy, the building or the liturgy, but as "the people—the people of God," hence he feels that worship should be vocation in character if faith is to be dynamically creative in the present day world. While the book is intended primarily for laymen, it will bear careful perusal by ministers as well. Dr. Obenhaus is so well known as teacher, preacher,

author, lecturer and participant in conferences that this new book will be welcomed, coming as it does out of his long experience in this field.

S.L.

General Interest

THE RELIGIONS OF MAN, by Huston Smith, Harper & Brothers, 328 pages, \$5.00.

In 1955 while Huston Smith was teaching philosophy at Washington University in St. Louis, (he is now Professor of Philosophy at the Massachusetts Institute of Technology) he gave a series of lectures on the religions of the world over the St. Louis educational television station KETC. The response was amazing; twelve hundred were enrolled as tuition-paying students and it was estimated that the viewing audience rose to one hundred thousand. When the lectures were shown by kinescopes in other cities the interest continued. Dr. Smith was driven to the conclusion that America was waiting for a vital book on world religions that would follow the type of approach which he used in his lectures.

He made further study in the subject and was given a seven-month trip around the world by the Danforth Foundation so he could gather on-the-scene information. This book is the result. The approach is not that of the usual work on comparative religion. It is not a history of religions and it does not deal greatly with origins, statistics and organization. Instead the author's purpose is to present the vital facts of these faiths which make them appeal to the needs of their adherents. His purpose, as he says, "is to write about religion that exists . . . not as a dull habit but as an acute fever. It is about religion alive. And whenever religion comes to life it displays a startling quality; it takes over. All else, while not silenced, becomes subdued and thrown without contest into a supporting role."

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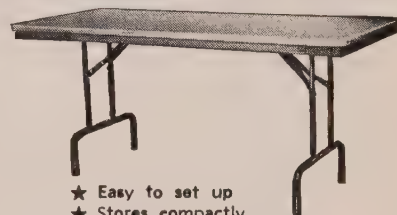
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and Christianity. A reading of this book should establish or confirm belief in the vital place of religion in human personality and society and remind one that there is a renewal of interest and power in most of the religions of the world today.

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Fort Berthold Indian Reservation, Mandaree, North Dakota. Congregational. Will exchange June 20-August 1. 3 bedroom parsonage, near Roosevelt Park and Badlands. L. M. Galt, Box 198, Man-

daree, North Dakota.

Cheyenne, Wyoming. Congregational. Need pulpit supply, preaching only, two morning services, during June or July. Leslie Deinstadt, First Congregational Church, 3501 Forest Drive, Cheyenne, Wyoming.

Will supply. Congregational Christian. Prefer southern California, will consider elsewhere during August. No children. Husband and wife both ordained. H. E. and Inez Lacy. Box 177, Hyannis, Nebraska.

Will supply. Presbyterian. Will supply any congenial denomination through August in southern Ontario, Michigan, or nearby, for use of residence or honorarium. No children. N. Dan Braby, 1022 West Smith Avenue, Orlando, Florida.

Green Bay, Wisconsin. Methodist. Will exchange parsonage, any congenial denomination three or four weeks in July. No preaching here, but would supply. Fishing, state park, camping area, modern parsonage. Two children, 6, 9. Lewis M. Douglass, 1250 Division St., Green Bay, Wisconsin.

New Castle, Pennsylvania. United Church of Christ (Congregational). Exchange manse, in August pulpit supply optional (church pays honorarium). Prefer New England, will consider other. Near vacation areas. Modern four bedroom manse, all appliances. Wilson E. Spencer, 100 East Reynolds St., New Castle, Pennsylvania.

Moses Lake, Washintgon. Methodist. Exchange pulpit and parsonage three or four weeks in July or August with minister of congenial denomination. New three bedroom parsonage, excellent fishing. Gregory Zimmer, 907 Ironwood Dr., Moses Lake, Washington.

Cheshire, Connecticut. Methodist. Exchange parsonage, preaching optional. Prefer anywhere with mild climate. Three bedroom parsonage, near New Haven, New England attractions, 2 1/2 hours to New York. George G. Hill, 26 Spring St., Cheshire, Connecticut.

Sarnia, Ontario. United. Exchange manse and would supply. No preaching here. Prefer California, Utah, British Columbia. Modern parsonage, pleasant city with all vacation facilities. Near London, Detroit. Charles J. Scott, 225 Emma St. Sarnia, Ontario.

Central Kentucky. Baptist. Exchange manse and pulpit for last three Sundays in August. Prefer Boston area. Sixty miles from Louisville Presbyterian and Baptist Seminaries, three bedroom parsonage, services morning and evening, honorarium. Two children, 4, 1. Robert N. Sanders, Route 1, Sinai, Kentucky.

Toronto, Ontario. United. Exchange pulpit and parsonage last two Sundays of July, first two in August. Prefer Boston, Cleveland, Rochester, N. Y. Honorarium. Three children 16, 5, 3. Charles Tomlin, 74 Robinson Ave., Toronto 13, Ontario.

Will supply. United. Will supply in Boston area 24th and 31st of August. Prefer suburban area. Egerton Armstrong, the Donway United Church, 30 Donway West, Don Mills, Ontario.

Maquoketa, Iowa. Methodist. Exchange parsonage and perhaps pulpit for three or four weeks in July. 160 miles from Chicago, near Mississippi River. Prefer west coast near recreation facilities, would consider other. Children 16, 11. Milton Nothdruff, 310 West Maple St., Maquoketa, Iowa.

Will supply. Methodist. Will supply in Detroit area in any congenial denomination. Am seminary professor, single, would like housing in exchange. Other remuneration not necessary. Robert J. Bull, Drew University, Madison, New Jersey. Bloomfield, New Jersey. Seminary professor offers three bedroom house from end of June until end of August for nominal rental. One hour from Princeton or ocean resorts, 35 minutes from New York. Preaching opportunities may be available. Thomas R. G. Evans, Bloomfield Seminary, Bloomfield, New Jersey.

Will supply. Methodist. Any denomination preferably in northern New England or sea coast. No children. Preaching references. Carl J. Dodds, Jr., 19 Old Post Road, Croton-on Hudson, New York.

Will supply. Methodist. Will supply the pulpit of any congenial denomination anywhere for three or four weeks during July or August for use of residence. References provided. James P. Archibald, Calvary Methodist Church, 612 South Elwood Ave., Baltimore 24, Maryland.

Linesville, Pennsylvania. Methodist. Exchange pulpit and parsonage any two Sundays in August. Identical morning services in two churches, honorarium. Located in resort area with swimming, boating, fishing, amusement park. 70 miles from Cleveland, 90 from Pittsburgh, 50 from Erie. TV and automatic washer. Three children, 11, 7, and 2 months. Edward E. Donner, Box 86, Linesville, Pennsylvania.

Sturgis, Michigan, American Baptist. Pulpit and manse exchange during August. Two miles off Indiana Toll Rd. Interchange, mid-way between Chicago and Detroit. Numerous lakes for fishing and swimming. Prefer east coast area. James Logan, 408 Michigan, Sturgis, Michigan. Windsor, Connecticut. Congregational. Exchange parsonage for four or five August Sundays. Old colonial home, all conveniences and appliances. Center of Connecticut, suburb of Hartford. Community swimming pool. Near State parks. Within easy drive to Long Island Sound beaches; historical sites. Two hours from Boston and about 2 and one-half hours to New York. Will preach, but no preaching here. Prefer East or Middle-Atlantic near shore or lakes. Herbert B. Morrell, 101 Palisado Avenue, Windsor, Connecticut. P. O. Box 64.

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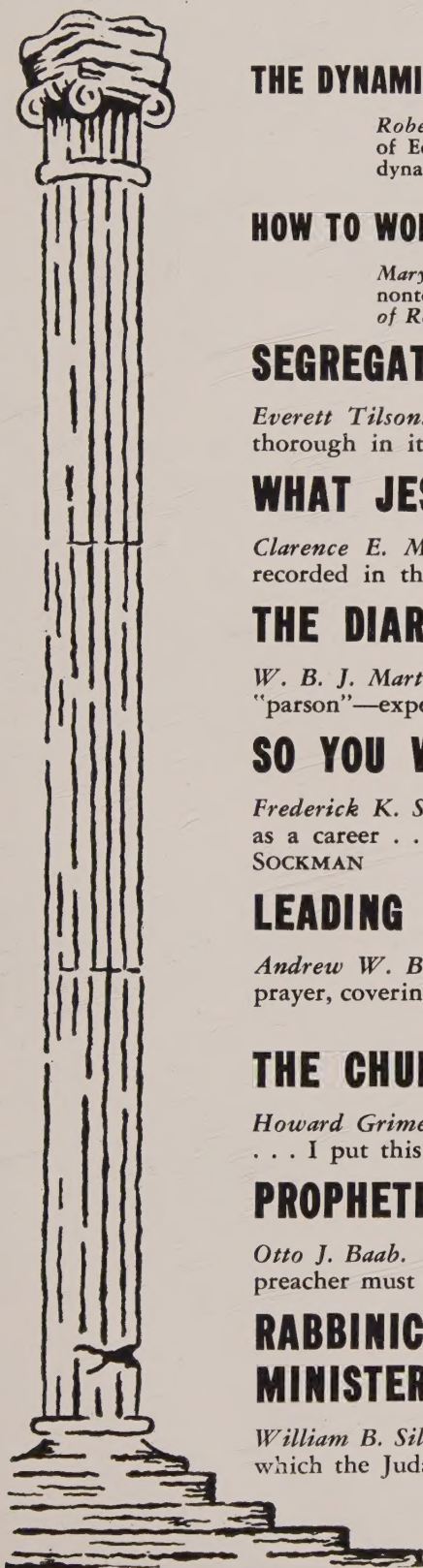
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